

THE STUDENT WORLD

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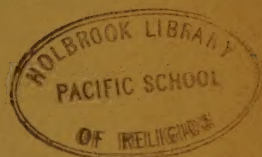
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Life for the World



This was the theme of the Student Christian Congress of the British SCM held in Edinburgh, April 8-14, 1958. The articles in this issue of The Student World are addresses given at that Congress.

When the Federation first began to recognize that it must accept a special responsibility in the present situation of the Universal Church, and when it took the first steps towards the adoption of the project now known under the title, "The Life and Mission of the Church", it had not yet arrived at any general agreement as to the exact formulation of the program. The General Committee at Tutzing simply decided that "the theme will be either 'The Mission of the Church in an Unreconciled World' or 'The Mission of the Church in this Generation', or some other similar formulation".

It is clear that from the beginning the intention was to put the emphasis on the *mission* of the Church, in the etymological sense of that word — the sending of the Church into the world, or in other words, its task. Unfortunately, in common usage the word "mission" has acquired a limited meaning; to some minds it suggests only certain aspects of the total task of the Church. Conscious of this problem of semantics, the Tutzing General Committee noted: "When we refer to the 'mission of the Church', we do not intend to speak primarily or exclusively of 'missions' or 'missionary societies'."

The ambiguity of the word "mission" arises not only from the fact that it is used largely in connection with those Christian organizations which are concerned with particular forms of the Church's task, such as evangelistic campaigns or foreign missions, but also because too often it is used to designate primarily — if not exclusively — the verbal proclamation of the Gospel, the kerygmatic function which is commonly known by the term "marturia". However, the biblical renewal of our time has clearly demonstrated that the total task of the Church — its "mission" — also includes two other elements described by the Greek terms "diakonia" and "koinonia". As someone has rightly pointed out, the suspicion of so-called "missionary" organizations which is evidenced in some quarters is often due to the fact that they give the impression of claiming to carry out the whole Christian mission, while in reality they accomplish only one aspect of it.

It is because the Federation wishes to deal, in the project born at Tutzing, with what has also been called "the cosmic mission of the Church", that its Executive Committee finally decided on the title, "The Life and Mission of the Church", with "Life and Mission" meant to encompass the "total task" of the Church.

Unfortunately this has not been obvious to everyone. If no effort is made to discover the original intent of the program, it is possible to assume — and this unfounded criticism has already been made — that the word "life" refers to the inner life of the Church, and "mission" to its outer activity, and that if "life" precedes "mission" it is because the Church thinks first of itself, that it is in danger of becoming introverted. No interpretation of the title could be more mistaken. "Life and Mission" implies fundamentally the total living task of the Church.

One justifiable criticism of the title of the program is that it makes no mention of the world, even though its reality and significance are implied in the concept of "mission". We are therefore happy that the recent congress of the British SCM, held in Edinburgh April 8-14, 1958, chose as its general theme, "Life for the World". This Congress, which was really part of the life of the Federation — especially since among the two

thousand participants there were representatives of forty-two countries—sought to demonstrate clearly that the task of the Church is accomplished in and on behalf of the world.

It is obvious that the title of this Congress is even more vulnerable to criticism than that of the Federation's project, for it does not proclaim that Jesus Christ is life: this is spelled out only in the detailed program. Any non-Christian congress could take as its central theme "Life for the World". But aside from this question of the interpretation of the word "life", some will surely wonder if, in emphasizing the reality and importance of the world, we do not run the danger of letting those whose vision is already terribly limited by the world be swallowed up by it. Who would deny that our concern for the world—its various ideological, cultural, social, and political aspects and problems—always threatens to become a concern in itself rather than a concern for the sake of the love of God for his creation? But the gravity of this danger must not lead us to deny the Gospel itself: God gave his only Son *for the world*. A Christian life which does not impel us to enter the world to communicate to it this life is not truly Christian. In the Christian perspective the expression, "Life for the World", is absolutely correct. We are pleased that through it the British SCM has underlined precisely the meaning of the title of our project, "The Life and Mission of the Church". We are also pleased to reproduce in this number several of the speeches given at the Congress, for they constitute a contribution to the preparatory work for our program. We are sure they will provide a basis for reading, the exchange of ideas, and discussion which will be of great value in many Movements of the Federation as they participate in "The Life and Mission of the Church" program.

V. G.

Jesus Christ is Life

D. T. NILES

In the *Handbook* that has been put into your hands for this conference, the introductory chapter ends with these words, "But we go, in Easter Week, *also* to meet him who is the first and the last and the living one, and who holds in his hands the keys of death and of hell". When I read that sentence I remembered another "also" found in the sixth chapter of the book of Isaiah: "In the year that King Uzziah died I saw also the Lord, high and lifted up." Amidst the perplexities of our daily life, amidst the problems of our troubled world, there is this calm assurance with which we say "also". The young king has died; the hopes of the nation have been dashed to the ground; there are troublous times ahead — and the young prophet sees *also* the Lord. On this first morning of our Congress it is on this "also" that we are asked to meditate. "We go in Easter Week *also* to meet him." Before we come to that "also" we bring with us all the problems, perplexities, doubts, and distresses of our times and of our own personal life. But we come *also* to meet him. And we can say that with faith and with hope. That "also" means that we are sure to meet him, that he is always there. The throne of Judah is empty, but the throne of the universe is always occupied: "I saw the Lord."

We go in Easter Week to meet him. I attended Palm Sunday service in Geneva, and the sermon was about pacifism. I read the Good Friday sermon that was reported in *The Times* here in London, and the sermon was about anti-pacifism. Then on Easter Sunday, as I was travelling to take an evening service, I opened the *Sunday Observer* and read there the description of the funeral of W. C. Handy, the Negro singer and composer, and I was struck by a phrase the reporter used in describing that funeral: "And then the committal rites were performed and the

committal prayers were said." It sounded like a magic spell of which we do not know the meaning. That was Easter Week, this particular Easter Week in which we came to meet together.

"But now..."

Palm Sunday, Good Friday, Easter Sunday : the days when we remember God's action, what he has done. And they have been replaced for us by a picture of man in his perplexities, a picture of man seeking a way out, a way to make this world a habitable place. In the seventeenth chapter of the Acts of the Apostles, we have described the first sermon that was preached to a European audience, the first Christian sermon, preached by St. Paul in Athens. St. Paul is standing there facing a group of men, among them philosophers of the Stoic and the Epicurean schools, and he begins by talking about the world as they saw it, and among all their deities and all their worship, about that altar to the unknown god. I have sometimes wondered whether the Student Christian Movement, the Student Christian Association, or Union, anything in the university, is not something like that altar to the unknown god. As far as most of the students in the university are concerned, and within the SCM itself, we try desperately to make Jesus Christ intellectually respectable : a climate of discussion and dissertation, a frank search for a way of life. And St. Paul, almost without warning, suddenly crashes in with "But now", "But now". Something has happened. When we are talking about the Christian Gospel and Christian truth, we must remember that the normal definitions of truth do not apply. Truth is always truth. No, it is not. Christian truth is "but now". The time of ignorance God overlooked, but now... Something has happened to our world which has changed it. Two thousand years ago something happened to this world, and it is a different world in which we are living, to the world in which the Stoic philosopher lived, or the Lord Buddha lived. Christian truth is a truth that became true at a certain point. That kind of a truth, a truth which is described by "but now", is a truth which does not ask for comprehension and understanding. It is the kind of truth that asks for obedience. It is not concerned with the offer of a way of life. It

says quite simply, "This is Life". You need not expect any more ; you need not live outside any more. Outside, on God's action, he is come. The God who made the world has come to live in it. He has announced judgement ; he has appointed a judge. That is Paul's declaration. The proof and assurance of all this is that Jesus Christ is risen from the dead.

"How can we meet him ?"

We have come in Easter Week to meet him. Because he *can* be met. He is risen from the dead. If the resurrection means anything at all, it means that death being conquered, the limitations of mortality being overcome, the boundaries set by human flesh having been transcended, Jesus is alive on earth, always Emmanuel, God with us. If it were not possible to meet him here in Edinburgh, then Jesus Christ is not risen. How can we meet him ? Again and again, when talking to believers or unbelievers, the question which is always asked, sometimes consciously, sometimes unconsciously, is, "How can we meet him ?" If any one of you had been sent to the railway station yesterday or the day before to meet somebody coming to this Congress, and you had never met the person before, how would you have made sure that you would meet him ? If you did not know to what country he belonged, whether he was a man or woman, or what colour he was, or anything else, even if the person had been there you would not have met him.

Second-hand doubts

One of the real problems of our time is that these people who ask, "How can we meet Jesus Christ ?", do not have the elementary knowledge that is necessary to recognize him when they do meet him. I remember many years ago coming to this country by ship and sharing a cabin with a few other Ceylonese, most of them students coming to study in this country, among them a Christian lad from a Christian home, coming to study at Oxford, I think. More than once I had overheard him in conversation about Christianity say, "Oh, I don't believe that". One day when I was in the cabin he made this same remark, and I looked at him and said, "Hold on a minute. I have heard you

say many times, 'I don't believe it'. I want to take a piece of paper and write down all the things you don't believe." I pulled out a sheet of paper and a pen and said, "Now, come on, what are the things you don't believe? I want to write them down." He smiled for a minute and said, "I don't believe in the Virgin Birth". I said, "All right", and wrote it down. "What else don't you believe?" "I don't believe in the miracles of Christ." I wrote that down. "What else don't you believe?" "I don't believe in the Resurrection." I wrote that down. "Now, what else don't you believe?" And so we made a long list of all the things he did not believe, and then I said to him, "I want to ask you one question. When did you read the Gospels last?" He shook his head, looked at me, and said, "Not since I left Sunday school. That must have been about six years ago." I said, "You mean to say that you have not read any one of the Gospels through these last six years?" He said, "No, we read some psalms for family prayers, and now and again I hear a gospel story in church, but I have not read it". I looked at him steadily for a moment, tore the sheet of paper with all his doubts in two, and said, "It is not worth talking to you. You are intellectually dishonest", and put those torn pieces of paper in the waste paper basket, and walked out. He looked at me a little stunned, I think.

You see, you cannot help people with second-hand doubts. And the number of them in our universities is legion. They go around collecting all these doubts. And there are many in our university faculties who hold them: the doubts of Bertrand Russell and Priestley and everybody else. You make a nice collection of these second-hand doubts, and set them out at every discussion group, and nobody can help you, not even God. That is largely the trouble with our students: they are a generation with second-hand doubts, and nobody can help them. They have never taken the trouble to read the story, and then they say, "I don't believe it". If only they would read it, they would find God.

| One reason why we do not meet the Christ, the risen Christ, as he walks along the streets of Edinburgh, or as he enters our home, or as he comes into our study, is that we do not have the wherewithal to meet him. We do not know how to recognize

him. We do not know the distinguishing marks. We have never read the Book. How can we meet him? Where else can we get help? We can get help from those who claim that they have met him, and there are many men, women, and children, in many countries, of many generations; we have their testimony that they have met the Christ. The biographies of Christian men and women are many, and again we do not read them. Nobody who is training to be a scientist would refuse to read the laboratory records of fellow scientists. We apprehend Jesus with all things, and here are the laboratory records of men across two thousand years, belonging to many centuries, many situations, many countries, who have put down what they have discovered in the laboratory of life.

He has appointed a judge

We have come in Easter Week to meet him. We must know how to recognize him and we shall find out how in the company of those who have recognized him. But we must want to meet him; he does not reveal himself to the casual enquirer. Pilate said to Jesus, "What is truth?", and got silence as a reply. There is no answer for those who are just casually interested. I want to meet him. Why do I want to meet him? More than everything else, I want a judge. St. Paul says, "Go and declare judgement, and he has appointed a judge". What wonderful news!

May I repeat here the story that I have used in another sermon which some of you may have read, concerning the importance of having a judge. I was returning home after office one day years ago, and my little son was sitting on the doorstep waiting for me. He followed me into the house, and stood by as I was talking to my wife. After a little while he suddenly blurted out, "But mama, why don't you tell papa what I have done?" So I looked at him, and I looked at my wife, and I said, "What has he done?" She smiled and said, "He broke the jam pot today". There he was, sitting on the doorstep with that jam pot on his conscience; and the only person who could remove it, who could set him free, had to come. Father had to come; the thing had to be confessed; he had to say something. I said to

him, "That is all right. We'll buy another jam pot. It doesn't matter." The thing was over. If at the end of a day I could not get down on my knees by my bed and confess my sins to my Father—the things which I have done consciously, which I ought not to have done; the many deeds I have done unconsciously which I ought not to have done; if I could not say to somebody, "God be merciful to me a sinner"—life would become unbearable. And life *has* become unbearable for countless men and women in our times. They have no judge; they refuse to have a judge; they have got rid of Jesus Christ. And the world without a judge is a desperate kind of world. St. Paul says to them, "God has appointed judgement, and he has appointed a judge; not simply a judgement at the Last Day, but he has given proof, by raising him from the dead and setting a judge in your midst, as constant companion, someone to whom you can turn, someone to whom you can go with your sin, someone who can take the burden of your life and set you free, someone who can give you purpose".

Slaves of Jesus Christ

We have come in Easter Week to meet him. The time of ignorance God overlooked. But now, "today, if you will hear his voice, harden not your hearts". Now is the day of salvation. The night I left London to come here to Edinburgh I was talking to a group of students, among them a Hindu, about the authority of God, the authority of Jesus Christ, and like a good Hindu he said, "God speaks to us in many ways. He speaks to us through the Bible. He speaks to us through Bhagavad Gita. God speaks to us in many ways, and we find certain things godly, and we live by them—the things that appeal to us, the things that convince us." I said, "No, when God speaks, when God commands, whether you like it or not, whether you agree with it or not, you must obey". Your agreement and disagreement, your understanding and misunderstanding, your likes and dislikes are of complete irrelevance in the presence of God. When God speaks he is not asking for agreement but for obedience. Sometimes we obey gladly, sometimes we obey sadly, but obey we must. We have somehow learned in this world this whole

business that people must convince us, that we must voluntarily obey. Voluntarily! When you read the words, "a slave of Jesus Christ", is it of a volunteer that you get a picture? When I said this to the Hindu, he replied, "That is a tall order. I cannot accept Jesus Christ like that." Of course it is a tall order. But we go also to meet him. That is our work; it expresses our situation.

How will he lay hold of our lives?

We have come to a Congress to meet him, and if we do not meet him, then it is to be existence outside God. How can we expect to meet him? How will Jesus arrive in our lives and take possession, or in the lives of our friends? What dare we hope?

In the Quadrennial of the Student Christian Movement in this country in 1937 Paul Rangaramanujam from India was one of the leading speakers, and I want to use an incident from the life of his wife to show what I mean. How can it happen? How will Jesus Christ lay hold of our lives, or of the lives of our fellows? What can we expect? But I want to read first by way of introduction, Paul Rangaramanujam's words to the Quadrennial of 1937.

God speaks to this generation from India. From this situation God calls his Church to consecration for a passionate evangelistic ministry... The churches of the West, which God has so richly used in the past to bring us to this day of open doors and immeasurable opportunities for the extension of Christ's Kingdom in India, are surely called to carry this work to a higher level now... You may not be received in India today as your fathers were, but you will come as servants of Christ and emissaries of a Kingdom not of this world, and as you become part of the Indian Church, taking its form and learning obedience unto the death of the Cross, you will be making the biggest contribution to the situation by manifesting God's glory, and so help to feed the flame of devotion to Christ and to further his Kingdom... The urgent need is for Christ's Church to attain to a communicable and deep spiritual experience, which can only come by whole-hearted devotion to its Master, by faithfulness that will take him at his word and offer unconditional obedience to his commands.

There, in summary, you have what I have been trying to say. This Paul Rangaramanujam was a Brahmin, betrothed and married legally at the age of twelve — and then he became a Christian. When he became a Christian, the parents of his wife took her away, and refused to allow him to have anything to do with her. He himself went forward against the wishes of his parents to baptism, amidst great strife ; then he went with the forces to Mesopotamia in the first world war. But there was a friendly postman in the village through whom letters could be sent and received, and he got a letter from his young wife, saying that if he would come for her she would go with him. So he came back from Mesopotamia, and went quietly to her house by night, but unfortunately he was recognized. The alarm was given ; the doors were shut ; he could not get to his wife. He went to the police station, and the Moslem police inspector would not help. He said, "We will see tomorrow". But in the meanwhile his wife might have been spirited away to another place, so all the exits to the little village were guarded throughout the night, and next morning with the Moslem inspector he went to the house. The parents said, "She does not want him ; she will not go with him". But at the insistence of the inspector she was finally brought from the kitchen in her kitchen clothes. The inspector said to this young girl of eighteen, "Do you want to go with this man ?" And, without a word, she crossed the room and stood next to Paul. He took her to a missionary's house, and there she turned to him and said, "I will never become a Christian". Why then had she come ? Because, as a Hindu wife, she believed that her place was with her husband always. There was something she believed was right. Therefore she had obeyed. But unfortunately for her, or fortunately, Rangaramanujam had to go back to Mesopotamia. She had not known that, and it was a great blow. But in God's providence that is how she found him, because Rangaramanujam said to her, "I have to go. You have to stay here with my Christian friends. Here is a book that will tell you about Jesus Christ, and why I have done what I have done. Please read it. And pray to God that I may come back safe from the war." Yes, later she became a Christian and was baptised, and with Paul Rangaramanujam bore wonderful Christian testimony in India

and elsewhere. But how did Christ lay hold of her life ? Through something that she believed was right.

Among our fellow students, in our own hearts, this is an experience we understand. Whatever we believe, whatever they believe, in everyone's life there is some place the first glimmer of what it means to have a judge, call it what you will : this is right ; that is wrong. And Jesus makes that the means by which he lays hold of our lives, and binds us to him. I find great comfort in the words of our Lord's prayer, "Father, of those thou hast given to me, I have not lost anyone". He died for all. We and all our fellows, we belong to him. At the last he will say, "Father, of those thou hast given to me, I have not lost anyone". We have come to meet him. He will find us.

Let me close with another story about a friend of mine in America. His daughter, a little child, came home from Sunday school, and the father said to her, "What have you been learning today ?" And she said, "Our teacher taught us the Lord's prayer". Father said, "Can you repeat it ?" She said, "Yes, only the first two lines. We repeated it after the teacher, and I just learned the first two lines." The father said, "All right, repeat them". "Our Father, which art in New Haven, how did you know my name ?"

How did you find me ? Jesus answered, "I died for you".

Life through the Church

W. A. VISSER 'T HOOFT

I hope that everybody here had a bit of a shock when he saw this title. For the first thing which we must realize is that in this world of 1958 nothing is less self-evident than that the Church is the place where you find life. If you are not shocked, if you feel that this is a pretty obvious theme, and that my job is simply to remind you of a well-established truth, then you have not yet really begun to live in the present-day world.

For the fact is that everywhere in the world there are large masses of people who consider this affirmation, that the place to look for life is the Christian Church, as a preposterous statement. Some of them feel so strongly about it that they want to fight the Church; some of them are only slightly irritated by it; most of them shrug their shoulders and let the Church be.

It is quite essential to understand why they take this attitude. It is necessary for the sake of the Church. For how shall we defend it unless we know why it is attacked or neglected. It is necessary for *ourselves*, for our faith in it is weak and shallow until it has been tested in the confrontation with the world.

Illusory life

There is first all that large portion of humanity which is convinced that the life which the Church pretends to transmit is in fact illusory life, a product of the imagination and a dangerous product because it distracts attention from *real* life. This was the main point of Feuerbach's teaching. Karl Marx developed this thesis further. In the same essay in which there occurs the famous phrase, "Religion is the opium of the people", he states that once we have got rid of the idea of a future life we can establish the truth of the present life. For "religion is only the illusory sun which moves around man as long as man does not turn around himself". We need this illusion only as

long as we are in a situation which requires illusions. Criticizing religion leads therefore to criticism of this valley of tears of which religion is the halo. In other words, by creating a society in which there will be no poverty, no injustice, we can make the Church superfluous. But since the Church in order to maintain itself is always on the side of reaction, and since it turns the mind of the working class away from its day-to-day struggle in this world, the Church must be fought.

Now we are inclined to identify this completely anthropocentric theory with communism. And it is true that the communists have given it its most aggressive formulation and drawn the full consequences from it. But in a more polite and less consistent way, the basic assumption of this theory that the God-given life which the Church claims to pass on is, in the light of our modern knowledge, just a man-made projection has been advocated in all our countries by many of our leading men and women quite apart from Karl Marx. Already in 1854 George Eliot translated Feuerbach, and there is no doubt that she followed him in his main thesis. Here is what she wrote in a letter to a friend: "Heaven help us, said the old religion; the new one, from its very lack of that faith, will teach us all the more to help one another". And since that time there has been a tremendous stream of philosophical and psychological writings, above all novels and plays, which tell us directly or indirectly that the life which the Church offers is the opposite of real, actual, truly human life. The Church is the kill-joy and the kill-life.

Suppressor of life

There is secondly the position held by large numbers of people in West and East that Jesus Christ is life indeed, but that the Church suppresses this life. This is what Christian sects have taught since the Middle Ages. This is what lies behind the "churchless Christianity" of millions of people in our Western countries, but also of large numbers in Asia, who revere Christ but repudiate the Christian Church. They believe in the Kingdom of God, but they consider that the Church obscures that Kingdom and is an obstacle to its realization. One of the clearest and most influential spokesmen of this

attitude is Tolstoy. In his book with the significant title, *The Kingdom of God is within You*¹, he puts the matter in this way :

Every church is always and necessarily an institution which is estranged from and directly opposed to the teaching of Christ. It is not without reason that Voltaire called her "the infamous", and that nearly all Christian sects have recognized and still recognize the Church in the sinful woman predicted by the Book of Revelation... The churches as bodies which pretend to be infallible are anti-Christian institutions. There is not only nothing in common between the churches as churches and Christianity, except the name, but they are based on principles which are opposed to each other. There is on the one side pride, violence, self-righteousness, immobility, and death ; on the other side humility, repentance, subjection, movement, and life.

That is clear language. Christ stands for life, the Church for death. There are many churchless Christians all over the world who believe this to be true.

Living in apostasy

There is yet another position to be considered. There are those who believe that there is life in Christ and that this life is transmitted by the Church which he founded, but who deny that the churches as they are today can be considered as legitimate heirs of the apostolic Church. All through church history we hear echoes of this challenge. Savonarola, Wycliffe, and John Hus and many modern prophets have denounced the historic church of their time as a caricature of the true Church of Christ. One of the most impressive of these voices is that of Kierkegaard. He does not fight the Church as such : but he maintains that the Church as it is has nothing to do with the Church as Christ intended it to be. The existing Church seeks to live as the Church Triumphant ; but the Church in this world is called to live the life of the Church Militant. Our present Christendom is as different from the Church Militant as a square from a circle². The Church Militant holds to Christ in his humiliation ; the Church which seeks to triumph in this

¹ Pp. 52-53, German edition.

² *Einübung*, p. 191.

world misuses the Church. Therefore "let us worship God again in simplicity, instead of making a fool of him; let us be in earnest again and stop playing... What Christianity needs is not the stifling protection of the State — ah no, it needs fresh air, it needs persecution and — the protection of God." At the end of his life Kierkegaard became so deeply convinced that the Church is living in apostasy that he warned his contemporaries not to attend its services. For "if you do not go to church you have at least not committed the sin of poking fun at God"¹. In many ways this is the most impressive of the arguments against the Church. For it is an attack from within. Somehow the arguments of the Marxist and the modern intellectual or even of the Christian sectarian appear insignificant compared with this challenge coming from the heart of the Gospel itself.

God wills the Church

Confronted as we are with such a formidable choir of voices which deny that the Church communicates life, we are forced to ask ourselves whether we really dare to maintain our affirmation, and if so, on what grounds.

It is obvious that apologetic arguments along the line that the Church is not quite so bad as its critics make it out to be, or that it has often played a useful role in the development of civilization, will not do. For the challenge which we have to meet goes too deep for that. Most of the critics admit that the Church has sometimes performed a constructive role, but they believe that all that belongs to the past, that now that humanity has at last grown up it can do, it should do without this guardian. And the most severe critics, the critical insiders, do not raise the question whether the Church is somehow useful, but whether it is *faithful* to its fundamental calling.

No, the only possible defence is the attack. And that not an attack in the name of the Church itself. That would only convince the most searching critics that the Church is the proud institution which justifies itself. The only possible attack is one in the name of God.

¹ *Monrad*, p. 127.

Does God will the Church? That is the central question. In trying to answer that question our starting point is that God's design for man is revealed to us in Jesus Christ, and that we know him through the Old and New Testament. Yes, both the Old and the New Testament. We have fortunately learned again that the Bible is a coherent record, so that we cannot understand any part of it unless we see it in the light of the whole.

We find this : God does not deal with individuals only. God has a plan, and that plan can only be carried out in history through a God-given community. So God gathers a people. That people is of course not an aim in itself. Its mission is to prepare the way for the new humanity. But the people of Israel are often disobedient. They want to live like other nations, that is, egocentrically. So God intervenes with his judgements. The prophets announce again and again that God's gathering work will go on — if need be in spite of Israel. They speak of a servant of God who will become the shepherd, not only of Israel, but of others who will be joined to Israel. This promise is fulfilled when Jesus is born. He is the shepherd who comes to gather the *new* people. He gives his life — as the Gospel of St. John puts it — “not for the nation only, but that also he should gather together in one the children of God that were scattered abroad” (II : 52).

Jesus is then not simply a private person, not an individual prophet. He *is* the only true representative of the people of God. He *is* the true Israel. That is what the New Testament writers express in the parallelism between the story of Israel and the story of Christ : the calling out of Egypt, the forty days in the wilderness — which correspond to the forty years wandering — and so many other details. This is above all what is implied in Jesus' own identification with the Servant of the Lord of Isaiah 53.

Did Jesus then found a Church? No, he did not found a Church in the sense in which we found some association. But he *was* the beginning of the Church, the new people. Pentecost is not so much the *creation* of the Church ; it is the *discovery* through the Holy Spirit of all that God had done in Christ. The astonished people hear the apostles speak about the great

deeds of God. The central deeds are the incarnation, the cross, and the resurrection.

It has been said that Jesus announced the coming of the Kingdom of God, and that instead of the Kingdom the Church appeared on the scene. That statement is wrong because the Church and the Kingdom are not opposed to each other. The Church exists for the sake of the Kingdom; its only *raison d'être* is to proclaim that the Kingdom has actually come in Jesus Christ. At the moment we can only know that through faith, for we cannot see it. But there will come a time when it will be made manifest to all men. The Church is the community of those who know this great mystery, who are to proclaim it to the ends of the earth, who are to live right now as subjects of the Lord of the Kingdom.

And therefore the Church is also the place where real life is found. We read in Colossians (1: 18, Moffat) that Christ "is the Head of the Body, that is, of the Church, in virtue of his primacy as the first to be born from the dead". Christ is the pioneer of the new humanity, of re-born mankind, definitely gathered by God. And the Church is the fellowship in which that new life operates already.

Yes, God wills the Church, and it is inconceivable that the Christ of the Bible should be without the Church. And that is the only good reason why we should believe in the Church.

The answer is Jesus Christ

If these things are true, we can now give our basic answer to the challenge that the Church has nothing to do with life because it deals with illusions which suppress rather than inspire our real life in this world. That answer is simply: Jesus Christ. Even though we owe our knowledge of Christ to the Church, we do not believe in Christ because of the Church, but in the Church because of Christ. Our answer is to proclaim that in him there is life, and that he lives and acts in the Church. We cannot prove that this is not an illusion. We can only testify that the life found in Christ, which we received in and through the Church, is more real than any kind of life we have found elsewhere. Escape? If this means that we find in him and in his Church a liberation from the imprisonment in the powers which dominate the life of men: sin and death — powers

which no society has ever overcome and no society will ever overcome — then yes. But certainly not escape in the sense that we turn our backs on the world, for Christ sends us right into that world where the battle for his Kingdom must be fought. Opium? Does the cloud of witnesses of Hebrews 11 make the impression of a lot of dope-addicts? It is rather the utopian ideologies of our times which refuse to face the stark realities of human life. Is it not significant that instead of facing the fact of Jesus Christ, of saying yes or no to his claim, the Marxists continue to maintain, against all evidence, that this Jesus has never existed? We do not deny that there has been and still is a great deal of opium-Christianity and that the Church in history has often exploited the future life to make men accept injustice in this life. But we deny that the unfaithfulness of the Church to its calling can be used as a means of escape from the obligation of every man who gets the chance to answer Christ's question: "Who do you say that I am?" To those who, like Tolstoy, accept the claim of Christ upon their own lives, but want to have nothing to do with the Church — the mass of churchless Christians — we say: we are glad that you and we have the same Lord, but we must ask whether you have really understood what his lordship implies. We believe that, if you enter deeply into the world of the Bible, you will discover that Christ's work is not only to save individuals. His work has a world-embracing dimension. It is the decisive factor in the great cosmic plan of salvation. And that means that he creates, or rather re-creates, a people to be associated with him, to proclaim his Gospel, to exemplify the new humanity. A churchless Christ is not the real Christ; a churchless Christ is not the Christ who communicates life to the whole world; and a churchless Christian is in tremendous danger of using Christ for his own salvation rather than letting himself be used by Christ for his total work.

The Church and the churches

But we have not yet dealt with the fourth, the most penetrating challenge. What are we to say to those who, like Kierkegaard, are convinced that Christ and his Church belong together, but who cannot recognize the Church of Christ in the Church or churches which they see around them?

At this point all of us are involved. Or is there anyone among us who finds it quite self-evident that our churches today are substantially identical with the Church of the New Testament ?

I do not believe that we can solve our problem by minimizing the real difference between the New Testament Church and our churches. It is of course true that the New Testament Church was also a Church of sinners. But St. Paul has a great deal to say about this. It is of course true that there were considerable tensions in the New Testament Church. It is also true that strange doctrines penetrated into its life. It is true that the early Christians had to fight a battle against the impact of secular, worldly, even pagan ways of life and thought upon the Church. But there remains this basic difference : for the New Testament Church the great realities of the faith were so immediate and so overpowering that they transformed human life at every point. Corinth was a wicked city, far more wicked than Edinburgh, and the Christians of Corinth were far from being examples of the highest morality — but St. Paul can say of them that they are a letter from Christ to be known and read by all men. Kierkegaard is right in saying that here is a true Church Militant in which the things that are preached actually happen.

Can we say the same of our churches ? Are they totally engaged in the battle between the Kingdom and the world ? Do they not largely accept their comfortable situation of peace with the world ? Is there in our churches a deep, general anxiety over the fact of our divisions which obscure our witness to unity in Christ ? Is there a widespread sense of shame that the churches have not been the pioneers in the struggle for freedom and justice in our time ? Is there a general revolt against the self-satisfied, unrepentant ways in which we hear our churches talk about themselves ?

Renewal through the Holy Spirit

Shall we then follow Kierkegaard's example ? I do not believe we should, for that would be defeatism. That would be tantamount to saying that there is no hope for the organized churches. And that would again mean that we do not believe in the power of the Holy Spirit to renew the churches.

Is that reference to the Holy Spirit just a pious remark? Does it correspond to any reality? It does. In our own day and generation we have seen that Spirit powerfully at work in churches which seemed to be wholly immobile, wholly complacent. Church history is a depressing subject if you study it in the same way as general history. But church history becomes exciting and profoundly encouraging if you study it from the angle of church renewal. In churches in which the Word of God gets a hearing it has happened again and again, and it does happen today, that that Word suddenly proves its explosive power and transforms the whole life of the church and sometimes of the society around it. We can, we must, remain loyal members of our churches because, however antiquated they may look to us, they are the places where the only really new thing happens, the invasion of the new world of God into the old world of men. But that implies that we must be in our churches as watchmen who are constantly on the look out for the first rays of dawn, as loyal opposition if and when the Church does not recognize the new thing that its Lord would do in its midst.

Living in the churches

You believe in Christ; you believe in the calling of the community which grew out of his ministry, his death, his resurrection, but you cannot find that community? You will never find it as long as you remain outside the life of the Church as it expresses itself in the organized churches. You can find it, if you identify yourself with a historic church and work in that church for the manifestation of the Church as it is meant to be. You believe that the Church of Christ is one, and you do not want to live in one of the disunited churches? You can only act on your belief by living in one of these churches and by working in that setting for the unity of the Church.

Perhaps you stay away from the Church on the ground that you can in any case live as a member of the invisible community of the faithful. Now it is true in one sense that the Church is invisible, the sense that God alone knows who belongs and who does not belong to his people. If we may paraphrase a saying of St. Augustine, we can say that in all probability many so-called secularists who devote their life to

the service of men and many churchless Christians who seek to follow the Lord, will be found to belong to the Church of God, and that many churchmen who have just gone through the motions will prove to be outsiders. But this invisibility of the limits of the Church does not mean that the Church itself is invisible. On the contrary, visibility belongs to its very nature. It represents and continues the work of the Christ who became flesh, who entered deeply into the life of the world. It has a public and historical character. Christianity is not a religion of ideas, but of facts. The Church is one of the great deeds of God. There is no life to be found in the *idea* of the Church, but in the real, tangible Church, as it exists here and now.

Do you feel that the Church as you know it does not live up to its mission? You may be right, but that is no reason to stay away from it. If you turn your back to the Church in history, you turn your back to the people of God. Do you break with your nation when you feel that it is on the wrong track? Do you give up your family when you believe that they are not what they ought to be? If you belong to Christ, your place is among his people — even if these people are divided, even if they do not see their mission clearly, even if they are not faithful servants.

The work of the Spirit in the Church

Now we have the privilege to live in a time when we receive powerful encouragement in our faith that the Holy Spirit has not been taken away from the churches. I know — in a sense it is my job to know — how many discouraging, all-too-human things happen in the churches. But I know also that we have profound reason to be grateful that in our time there are clear manifestations of the work of the Spirit in the Church. For if we will only open our eyes and consider the life of God's Church in the whole world, we will see that great things are happening. In the whole world — for as members of the people of God we are concerned with the life of the people everywhere and we may share in all its experiences. Now the biggest thing that the Holy Spirit has done among us is surely that he has made so many men and women, church leaders and church members, ashamed of the discrepancy between the Church as it is meant

to be and the Church as it is. For out of that shame there grows active repentance — a seeking of new ways to obedience.

There is the battle against the introversion of the Church and for a truly apostolic concern with the world. The simple truth that the Church exists not for its own sake but for the sake of bringing the light of the Gospel to the world has become inescapable. Western missions have proved to be a boomerang as the question has come back: why is there no concerted attack by the churches of Europe and America on the post-Christian paganism of the West, which is at least as dangerous an enemy of Christianity as any classical world religion? Why should the churches of Asia and Africa come together, as they have done in the last twelve months at Prapat and Ibadan, to plan their common evangelistic task in Asia and Africa, and the churches of the West still remain so defeatist about their task among the dechristianized masses? And we may say that in our new lay movements, our *Kirchentage*, our attempts to re-think the approach to industrial workers, there is at least the beginning of a break-through.

There is the attempt of the churches to speak to the world on the great vital issues of the life of mankind. It is still too often a speaking *consordino*, and there is still far too much fear of displeasing the powers of this world. But it is not a small thing that the churches have begun to speak out and to speak out together about decisive questions. Since Evanston the basic position of a very large part of the Christian Church on racial segregation in the Church and society is no longer uncertain. It is equally clear what the churches believe about the responsibility of the wealthier nations for the underdeveloped countries. With regard to armaments and especially to the question of atomic tests, the Central Committee of the World Council spoke a definite word when it urged the governments that "as a first step they should forego these tests, at least for a trial period, either together or individually, in the hope that others will do the same, a new confidence may be born, and foundations laid for reliable agreements".

And have we not seen how the desire for a tangible manifestation of the unity of God's people has taken hold of the hearts and minds of men and women in all churches? To be

sure, the ecumenical movement has not yet struck deep roots in our churches. When William Temple called it "the great fact of our time", he added "though many of us are hardly aware of it, and all of us are frequently forgetful of it". But the fact remains that the ecumenical movement is at work and penetrates in all churches. And what keeps it moving is the insight that the Church of Christ is one body, one people.

But there is more.

Kierkegaard suffered because he could see nowhere any real distinction between the Church and the world. He felt that the Church needed persecution. We understand him, for we find it often very hard to see that the Church has any true identity of its own. But our privilege is to live in a time when in many places — in totalitarian countries and elsewhere — the demarcation line between Church and world has become *very clear*. We have *seen* the Church persecuted. We know better that life comes through the Church, because we have known (or know about) men who have been willing to die for the cause of the Church. We have been able to watch how churches in their hour of greatest need have been given a new strength that came as if from nowhere. We have seen the truth of that very fine passage in Rose Macaulay's witty and penetrating *Towers of Trebizond* where she speaks of the Church's "fantastic beauty heightened by insecurity", and continues :

One sees it (the Church) at times like a Desiderio fantasy of pinnacles and towers, luminous with unearthly light, rocking on their foundations as if about to crash ruined in decadence and disaster into the dark sea that steals up, already lapping and whispering at the marble quays. Yet though forever reeling, the towers do not fall: they seem held in some strong enchantment, some luminous spell, fixed forever in the imagination, the gleaming, infrangible, so improbable as to be all but impossible, walled kingdom of the infrangible God.

Why does the Church not collapse? Because the Holy Spirit is constantly recalling it to life. There is life to be found in the Church, if we live in the Church as watchmen who are perpetually looking out for the coming of that Spirit, and put ourselves at his disposal.

Where Is Science Taking Us ?

JOHN WREN-LEWIS

We live in a world which differs more from that of our great-great-grandfathers than theirs did from that of Julius Caesar, and it appears still to be changing at an ever-increasing rate. It is this rapidity of change, probably more than any specific awful possibility like destruction by the hydrogen bomb, that makes people ask in bewilderment from time to time, "Where is science taking us ?" Theologians and moral philosophers sometimes try to ease people's bewilderment by saying that this is an improper question. Science, they argue, cannot take us anywhere : it is we who are taking science, since science is only a human activity. In my opinion, however, this is a case where the ordinary man's intuition is right and the philosopher's sophistication no more than an excuse for dodging the issue. For science really does, it seems to me, have a dynamic of its own which imposes itself upon us, whether we will or no, and it is my conviction that the most important task for sociology, theology, and philosophy in this twentieth century is to understand what this dynamic is.

Professor Popper has taught us to be cautious about attributing universal, invincible trends to history, and although I do not myself agree with his dismissal of "historicism", I am not proposing to take issue with him here. I will not say that it would be *impossible* to halt the advance of technological society. A world war might well do so, and an international agreement to suppress science by totalitarian measures is by no means utterly out of the question. All I am saying at the moment is that only some cataclysm of this kind could do it. Short of that, so long as scientific disciplines, as we know them today, are being practised in the world at all, we are committed to the changes which the applications of science bring about : for if there is one law of human behaviour that seems estab-

lished beyond question, it is that if people once know how to do something, someone, somewhere, will do it. And so, short of a cataclysm, the very existence of science commits us to progress of a kind, even if it be progress towards universal destruction.

"Permanent" scientific revolution

The interesting thing is that science in this sense is a relatively new phenomenon in human history. One reason why so many people find the modern world bewildering is that most of our major social institutions, and many of the deep-rooted habits of mind that go with them, stem from a world in which progressively increasing knowledge, of the kind we take for granted in the natural sciences today, was utterly unknown. In his fascinating study of *The Origins of Modern Science*, Professor Butterfield describes the intellectual changes that marked those origins as a revolution in human affairs compared with which the Renaissance and the Reformation were mere minor displacements. It was not, it is true, a sudden process. Historians have perhaps not always done full justice to the extent that the revolutionary developments of the seventeenth century were prepared for as far back as the fourteenth, as Mr. A. C. Crombie and others have now shown. Nor was the revolution over by the eighteenth century, or even the nineteenth; indeed, one of the things I want to argue is that it is still going on — I might borrow a phrase which the Marxists coined at one time to describe Russia and say we are living in a state of "permanent revolution". But there can be no doubt that, viewed in the perspective of human history as a whole, there has been a revolution, of quite unprecedented magnitude. What was its nature, and what brought it about?

In the popular mind, the archetypal figure of the scientific revolution is Galilei Galileo, and he is seen almost wholly in terms of two incidents — recanting before the ecclesiastical authorities, with the sardonic private reservation that, in spite of this, the earth *did* move, and dropping weights from the leaning tower of Pisa. I suggest that these two incidents, even if they should turn out to be mythical, do in fact symbolize

the vital facts about the scientific revolution which we need to understand if we are to see what science is, and where it is taking us. For the new dynamic which characterizes modern science — the new dynamic which, we might say, *men* acquired in the scientific revolution — springs from two facts. Internally, the progressive power of modern science as compared with earlier speculation about the world is due to a *clarification of logic* which is symbolized by Galileo's weight-dropping experiment ; while in relation to human life as a whole this clarification corresponds to, and indeed depends upon, the *liberation of the human mind from compulsive subservience to mythological thought-patterns*, a liberation which is symbolized by the conflict between Galileo and the ecclesiastical authorities.

Let me deal first with the clarification of logic. If a modern treatise on physics or astronomy is set side by side with one written in the Middle Ages, or a modern chemical treatise compared with one on alchemy, the most obvious difference is the total absence in the modern work of any reference to aesthetic or religious considerations : and in scientific works written in the heyday of the scientific revolution, such as Kepler's treatise on planetary motion, it is often possible to see the theories we should now regard as scientifically correct, actually *struggling to emerge* from admixture with aesthetic and religious arguments. Now it is by no means uncommon in theological circles today to hear this separation of science from other aspects of human life deplored. Not only specifically religious thinkers, but social critics outside the churches, have begun to wonder whether the ecclesiastical critics of Galileo, and of other scientific innovators later on, did not have a certain amount of right on their side. Is it not a bad thing to departmentalize life ? Is it not dangerous for scientists to work without regard for aesthetic and moral considerations ? These questions are often asked quite concretely in relation to the problem of scientific and technological education : is there not a grave danger, critics ask, that in striving to increase the output of scientists and technologists we shall produce a race of specialized robots, totally uncultured outside their own specialism ? These are genuine problems, and we may be sure that many of the men who forced Galileo to recant were motiv-

ated, in their own way, by very similar concerns. But I am certain that such questions are misconceived. They ignore the fact that a proper relationship between divers elements — whether these elements be people or aspects of human life — can only be established when the *distinction* between the elements is fully recognized. A real personal relationship between people is only possible when they are fully distinct individuals: if they are, as it were, muddled up with each other in a morass of mutual emotional projections, they are not properly related at all. And similarly, there is no true relation between the different elements in human experience, if they are all muddled up together and the distinction between them is ignored. The trouble with the thinking of pre-scientific cultures, I believe, was just this — that they muddled up the divers approaches which a man may make to life, and failed to do justice to the distinctive characteristics of any of them.

The fundamental characteristic of scientific thinking

What is the distinctive characteristic of the thinking which we nowadays call scientific? Its mathematical character? Its reliance upon measurement? Both these often-noted characteristics are, I believe, only expressions of something else, something more fundamental, which is essential to progressive science but need not everywhere and always imply the primacy of mathematics and measurement by any means. The essential thing is a rigorous exclusion of all questions which are not questions of *use*, of operation — all questions which are not logical extensions of the question "How?"

Prior to the scientific revolution (which, I would repeat, is a continuing revolution, a battle that has to be fought again and again on new fronts) men's speculations about how things worked and could be manipulated were, it seems to me, continually muddled up with questions about harmony, form, and quality (aesthetic questions, logical extensions of the question "What?") and questions about purpose, portent, goodness, and significance (religious or "existential" questions, logical extensions of the question "Why?"). In alchemy, for example, the attempt was made to answer questions about how materials

interact, in terms of a whole complex of notions about qualitative affinities and spiritual development. One fascinating theory held that gold was formed in the earth by the condensation of sunlight into honey by flowers and bees, and the subsequent transformation of honey by pressure, first into sulphur and then into the king of metals, while silver was the product of a similar condensation of moonlight, through the stages of dew and quicksilver. It is easy, and instructive, to see what has happened in this theory — the attempt has been made to understand metallic transformations, which we today understand in terms of atomic weights and numbers, by using *qualitative similarity* as a principle of unity — and of course each of the basic qualities was supposed to correspond to moral and spiritual forces as well, gold being masculine and silver feminine, for instance. Jung has shown in astonishing detail how all the alchemical processes were believed to be processes of psychophysical transformation. Again, in astronomy, the motion of the planets was explained not only in terms of perfectly sound mathematical calculation of orbits, but also in terms of aesthetic notions like the “perfection” of the circle — and the whole apparatus of astrology was never far away from men’s reasoning. The great achievement of the scientific revolution was that men gradually and painfully learned to recognize that aesthetic and existential considerations were simply not relevant to answering questions about how things behave, and how they can be manipulated. Galileo’s experiment may be said to have shown qualitative considerations such as colour and heaviness (heaviness is a qualitative concept, and in those days the term “weight” was qualitative too, since it was a notion bound up with ideas about the “affinity” of elements for the earth) were irrelevant to the rate at which things dropped from the leaning tower. To us today it is hard to appreciate how colossal the effort required for this recognition must have been, but we can get some idea of it by reading a work like Kepler’s *Three Laws of Planetary Motion*, in which the doctrine of the Trinity continually enters into the reasoning ; or, in quite different case, by observing how very readily people without a scientific background today, often men of great intelligence and distinction, fall for pseudo-scientific theories

which depend upon qualitative or "spiritual" considerations. It is not by any means an easy thing to know what you may leave out in thinking about a problem, but very often — in fact almost always — the solution of the problem depends upon it, and the progressive character of modern science is the direct result of exclusion of considerations not relevant to the operational or utilitarian concern.

I am emphatically not trying to say here that the great scientists of the modern period were exclusively motivated by practical or utilitarian considerations: the Marxists sometimes try to argue this, and I think the findings of a historian of science like Bernal may well be useful in providing a healthy antidote to the all-too-common vision of pure scientists as dedicated seekers-after-truth, but in the end of the day the Marxist contention must be abandoned as a gross over-simplification. There unquestionably *have* been "dedicated seekers-after-truth", and in addition there have been men motivated by something we can only call idle curiosity. The practical, economic motive is certainly not universal, and probably not even very common, as an inspiration of scientific endeavour. I should be the first to insist that scientists frequently get considerable aesthetic satisfaction from their work, and sometimes see it as a religious quest — "thinking God's thoughts after him". What I am saying is that the *logical character* of scientific investigation is utilitarian: it asks variants of the question "How?", and seeks answers in terms of operational models. It is therefore an absolutely logical *consequence* of scientific investigation that it should increase our powers of using things, even though the scientists themselves do not necessarily desire this, consciously or unconsciously. The Marxists are quite right to insist that it is no mere accident that the scientific revolution was paralleled by the industrial revolution, that great social change whereby men ceased to live solely by the cultivation of nature and began to make systematic and deliberate use of the environment for their own constructions. There is in fact a direct parallel between the two main fundamental concepts with which the new expanding science of the seventeenth and eighteenth centuries worked, the concepts of matter and energy, and the two main practical ways in which applied science

changes human life, by providing new materials for use and by making new sources of power available. Both are direct expressions of the utilitarian character of scientific enquiry: "matter" is the most general concept of "the world regarded as stuff to be used", and "energy" a generalization of the notion of "effort needed in manipulating things", while on the practical plane, man's ability to mould his own environment, instead of merely adapting to it, depends upon the creation of "materials" and the building-up of reservoirs of energy not directly linked to autonomous natural processes.

The effect of "liberating" science from aesthetic considerations

In our own day, the point I am trying to make here has been exemplified in a most striking way. A great new source of energy has been made available for civilization to use, for creation or destruction — atomic energy, the first form of technological power not in some way or other derived from the energy arriving on the earth from the sun. And the discovery of this source of power arose precisely as a result of casting-out from physical theory of one of the last surviving qualitative, aesthetic considerations. For the distinction between "mass" and "energy" is, in the end of the day, itself a qualitative one: all that we are really concerned with when asking the question "How?", or in trying to manipulate things, is "moving-things-about-by-effort", a single logical category, which may be generalized as "matter-energy". For most practical purposes, of course, the separation into "effort" and "stuff", or "matter" and "energy", is valid, and important: but it was precisely the attempt to express, in mathematical form, the logical consequences of recognizing that the distinction is not ultimate, which led to the famous equation $e=mc^2$, and hence to both the atomic bomb and the nuclear power station.

Our scientific civilization is distinguished by the fact that men's power to create has in this very important respect been liberated. I say "power to create" rather than creativeness as such, for it is essentially "know-how" that science is always giving us — and of course, as has often been pointed out, it is power to destroy as well as to create. I also use the word

"liberated" intentionally. Some of the thinkers from whom I myself have learned most — notably Professor John MacMurray and the late Dietrich Bonhoeffer — have used the term "maturity" to describe the difference between modern science and earlier thinking about the world. Science, says Professor MacMurray, represents the achievement of maturity by the human race in the realm of the intellect. It is a useful term, but not, I think, the best one. It suggests a process of steady growth, reaching a critical stage at a certain point, and while I suppose it is possible to look at our civilization in that way — Graeco-Roman civilization being, I suppose, its first flowering of youth, the Dark and Middle Ages its turbulent adolescence, and the scientific revolution its first years of maturity — I think this is a misleading picture, on the whole. In many ways, Graeco-Roman civilization seems older than ours, for example, and I find it hard to apply the word "immature" to the thinking of Plato, or Boethius, or Duns Scotus — or even the great alchemists and astrologers. What I do think we can say of them is that their thought was constrained: its power of development was *limited* by the muddle of logical categories — and the analogy which I find most apt is the psychoanalytical concept of "fixation". This is, precisely, a stoppage of natural growth in someone who ought to be growing mentally and in some ways has grown mentally. It is a form of arrested development, not something which a man can just "grow out of", since it is just his power of growth which is inhibited, but something from which he has to be set free in order to grow.

The scientific revolution seems to me in many ways parallel to this change which liberates a man from neurosis. Clarification, the ability to get free from psychic confusion, is certainly one important feature of such liberation in the individual, and the result of it is undoubtedly an increase in the power to create (what Paul Tillich calls "the power of being"). It is often followed by a state which in some ways seems younger than the fixated state, and personal development often takes place in the liberated person at a rate which at first he is apt to find bewildering. Most important of all, however, the liberation of an individual from neurotic fixation involves the discarding of

what the psychoanalysts call "projections". The fixation in fact consists of a fear of facing certain elements of experience, which leads to the "projection" of fantasies deriving from these repressed experiences into all realms of life. This is what *causes* the psychic muddle or lack of clarity in a neurosis, and it leads to a style of life which I would call "second-hand" living ; the psychoanalytic term is "ritualistic living", because spontaneous contact with real things and people is replaced by the conception of life as the playing of a part in a mysterious rite designed to appease hidden powers. Liberation from a fixation involves pre-eminently the dispelling of the fear which brings about this ritualistic style of living, and it seems to me that there is a direct parallel here with the changed attitude to religion which accompanied the scientific revolution, symbolized by Galileo's clash with the ecclesiastical authorities. I believe that this parallel can help us to understand better than anything else just what the scientific revolution really involved.

The scientific challenge to mythische Weltbild

Professor Bultmann has in recent years made us familiar with the term *mythische Weltbild*, or mythological world-view, but I am not sure that very many of those who have discussed his writings have really understood the full meaning of that term, and I am not sure that even Professor Bultmann himself has quite realized just how general a phenomenon he is describing. He has concentrated upon the Graeco-Roman civilization of the New Testament period, and has tried to bring home to us that the people of those days for the most part saw the world in a way which is utterly different from the way we see it. We are apt to take it for granted that men have always felt more or less the same about life as we do today, differing from us only in some of the details of their world-pictures, but Bultmann urges us to recognize that this is not true. The Graeco-Roman world picture was *different in kind* from ours, in that people did not feel that the world of actual experience was the real world at all : it was merely a veil for an occult drama of spiritual powers. The main burden of life was not to react creatively and spontaneously to the

people and things around you, but to discern as best you could the arrangement of the occult powers — astrological and other — behind the scenes, and live in a way which would put you in harmony with them. Now I am sure Professor Bultmann is right in believing that one of the most important tasks for biblical theologians today is to make the act of imagination which will enable them to understand this — but I am equally sure that this way of seeing the world and of feeling about life was not confined to Graeco-Roman civilization. The studies of anthropologists like Durkheim and Levy-Bruhl, of literary historians like E. W. N. Tillyard and Owen Barfield, and of psychologists like Jung, are all converging today to make us realize that this attitude to the world was the normal human attitude everywhere until the beginning of the scientific era. It was the normal attitude throughout Mediaeval Europe, for example, and persisted in this country right up to the time of Shakespeare and beyond. It still is the normal attitude in many parts of the world, not only among primitive people but among some highly civilized ones. Many Christians, in Protestant and Catholic countries alike, see their faith as a ritual drama of very much this type, although the general “public philosophy” of our scientific civilization makes it very hard for them to articulate it, which is one reason why arguments between Christians and unbelievers so often seem to be completely at cross-purposes.

Now there are not a few theological thinkers today who are maintaining that the future of the Christian religion depends upon a recovery of this dramatic or mythological attitude to life, but if I believed that then I should be forced to abandon Christianity, as Comte and Freud did, as an illusion without a future. For it seems clear to me that this *mythische Weltbild* was, and is, a neurosis of civilization exactly parallel to the paranoid neurosis in individuals which the psychoanalyst investigates today. It substitutes a weaving of fantasies for genuine creative action in the real world, and so brings about that muddle between the aesthetic, the existential, and the utilitarian approaches to life to which I have referred. When Freud described religion as “the universal obsessional neurosis of humanity”, he was referring to the *mythische Weltbild* as

such, and not only to the particular myth of a Father-God which he spent most of his time analysing : if I disagree with him, it is because I do not believe religion needs to be identified with the *mythische Weltbild*, not because I think there is anything wrong with his diagnosis of the *mythische Weltbild* as such. He was, I am convinced, essentially right about this, even if some of his historical theories were gross exaggerations ; and I think we must admit, too, that for the most part, in practice, religion *has* been identified with the *mythische Weltbild*. If it is capable of being something else, just as science turned out to be capable of something else at the scientific revolution, it is something which to a very large extent remains to be discovered, even though we may find, when it is discovered, that this was precisely what the great pioneers of all the major religious traditions themselves discovered, with the result that they were usually brought into sharp conflict with their own religious authorities.

The temptation to social neurosis

The idea of a general neurosis afflicting whole civilizations is not a familiar one outside psychoanalytic circles : we usually think of a neurotic as an essentially lonely person, shut up in fantasies which are entirely private. Fantasies need not be private, however : it is possible, indeed in most societies it is common, for them to be publicly organized into a mythological system, but this does not alter the fact that they are fantasies, nor does it remove altogether the loneliness which is integral to living in a fantasy-world. I emphasize these points because many modern writers have failed to grasp them. Mr. Owen Barfield, for example, whose book *Saving the Appearances* I regard as one of the most important of our day, although I totally disagree with its final conclusion, argues in that book that because *everybody* in mediaeval society saw the world as a drama of spiritual forces, then it must have been one, since we can attach no meaning to "the actual world" except "the publicly recognized world". This seems to me a very dangerous piece of false metaphysics, ignoring altogether the relationship between fantasy and perception, but I do not want to

spend time trying to refute it here, because I do not believe it is likely to convince many people. I mention it only to illustrate the fantastic conclusions into which one can be led by accepting the notion that what everybody believes cannot be wrong: as Brother George Every remarks in an article on the subject in the current edition of *The Modern Churchman*, Mr. Barfield presumably holds that since mediaeval naturalists universally believed weasels to conceive young ones through their ears, then they *did* so conceive in those days! A much commoner and more serious example of the same error, which I do think is liable to mislead a lot of people, is the contention of numerous sociologists that the existence of common mythological systems in earlier civilizations gave men community with each other, which modern man lacks. I am sure this is totally false. The participation in a commonly accepted mythological system, and in a ritual life based on that system, may *appear* to relieve loneliness, but it does not really do so. It gives only a bogus community, for the precise reason that people do not really see or meet each other as people, only as fellow participants in the ritual drama. We can see something of what this means if we study the records of life in Hitler's Germany, that great modern attempt to re-introduce the *mythische Weltbild* — an attempt which, significantly enough, involved the frequent persecution of science on the ground that it did not sufficiently respect the sacred things of life. And so it does not seem to me at all shocking that the Freudian diagnosis of religion condemns most of civilization as neurotic: I am not at all prepared to join those modern commentators, many of them Christian, who exclaim, "They were a good deal less lonely, and less neurotic, than modern man". It seems to me that any actual study of how most people have lived in most of the great civilizations of human history confirms the term "neurotic" up to the hilt, in the sense that they had relatively little hope of fully personal contact with one another. Many of their religious fantasies were precisely, as Feuerbach said, expressions of their wish for a greater degree of truly personal community.

I am not saying, of course, that there were *no* genuine personal relationships for most people in all civilizations prior

to our own. The mere fact that we can recognize them as human civilizations at all seems to me to prove that life was grounded, then as now, in personal relationships. But that is true of the neurotic individual too. He suffers from an inhibition or distortion of creative personal life, not an absence of it — and his fantasies are at once an expression of what he lacks and the principal obstacle to his ever overcoming that lack. What I am saying is that the human race as a whole seems to have suffered, until the scientific revolution, just such an inhibition or distortion of its full personal creativeness, and the great mythological systems in which for the most part men tried to express equally their scientific, their artistic, and their existential thought, were for the majority of people a barrier to the realization of creative life, rather than the means to it. Mediaeval Christianity, and even a good deal of early Christianity, was, I think we must admit, no exception to the rule. There were exceptional *people*, of course, in the Middle Ages and in every other great religious civilization, who appear to have broken free from the general inhibition, both in the directly personal sphere and in the realms of artistic creativeness and scientific thinking, but these were precisely the people, as far as we can judge, who took the great mythological systems least seriously. I do not mean that they were “unbelievers”, for many of them claimed to be more true to their religious traditions than those around them, and I personally believe they were justified in doing so, since all the major religions contain promises of liberation into full personal life, and these people seem to have produced the fruits, where the majority did not. But they sat loosely to the great myths in which their religious beliefs were expressed: they regarded them as means of expressing things and no more. A writer like Richard of St. Victor, for example, shows just the same emancipated attitude to the great figures of biblical mythology as the modern scientist does to his models and theories, and so, for that matter, did Jesus of Nazareth. There can be no doubt, however, that such people *were* exceptions, and their attitude often brought them into sharp conflict with the authorized guardians of the great mythological systems — a conflict which sometimes led to persecution, sometimes to the sort of hysterical illness which

the real neurotic suffers in our modern society. In the kingdom of the wilfully blind, the one-eyed man either becomes hysterical or he has his eye put out.

The scientific attack upon inhibition

There have always been these exceptional men, I believe, some notable as prophets and pioneering thinkers, other quite anonymous. But in the scientific revolution something new happened. In relation to one aspect of human life, the utilitarian aspect, the public philosophy itself began to change, often almost in spite of the individuals who carried the change through. Men began to feel more and more that the concepts they could cull, from the Bible, Aristotle, or anywhere else, about how physical things work, were of value only insofar as they were justified in the practical manipulation of the world-as-perceived-in-interpersonal-relations: that is what "experiment" really means, and this too is symbolized in Galileo's adventure on the leaning tower of Pisa. It was as a result, and only as a result, of this changed attitude to speculation that men began to recognize too which considerations were relevant to natural science and which were not. It was as if, somehow, a chill of fear had begun to lift from the mind of a whole culture. True, the effect was felt almost entirely in this one, utilitarian, sphere, although there were undeniable stirrings in the realm of art at the Renaissance, and in the realm of religion itself at the Reformation. It was, I think no accident that a new attitude to the traditional Christian and quasi-Christian myths began to develop in art at about that time, leading first to a much closer exploration of the subtleties of nature, and then, later, to an exploration of new forms not found in nature at all. Nor, I think, was it an accident that the Reformers began to insist on the primacy of experience over myth and ritual at about the same time. There was not the same sweeping revolution as in the technical realm, but that is perhaps understandable, since it is precisely in this sphere, where the practical living of life is executed, that the most severe inhibitions often occur. Recent psychoanalytic research on the early mental development of children, by

Mrs. Melanie Klein and others, shows that some of the most fundamental inhibitions of all can occur in respect of just those mental functions which are involved in the learning of mathematics and science — a consideration by no means irrelevant, I would suggest, to some of the current debates about scientific education. It suggests, for one thing, that the often-expressed fear that we may be nearing the absolute limit of the number of people capable of learning science is groundless : maybe there are some people who just lack the ability to understand science altogether, but they are probably far fewer than we think. Most probably, it is not a special ability at all, but part of our common mental equipment, and the lack of it is due to inhibition. If this is so, then some research on teaching methods capable of circumventing the inhibitions might make possible a real increase in the numbers of people capable of understanding science. More important still, science can indeed be seen, as the Duke of Edinburgh and Dr. Bronowski have both urged us to see it, as *part* of culture, an integral part of the equipment of the fully developed person, and not just as a specialized technique to which we have somehow to “add on” culture in our educational system.

This is a digression from my main theme, but I want to pursue it for a moment, because it is of real practical importance to me in my job, and may be to you, when you go out to work in industrial society. For those of us who are concerned with science in industry are coming more and more to realize that the scientist who is narrowly specialized is not the man we want — not just because we feel that to encourage cultural illiteracy is morally wrong, but because such a man is a *bad scientist or technologist*. Time and time again, we find that the really inventive scientist or engineer gets his new ideas from spheres quite outside his specialism. To give you an example from my own recent experience, a colleague of mine was able to improve on all previous designs of an instrument for measuring crystals because he is a yachtsman, and saw an analogy which no-one had seen before between the crystal-measuring instrument and the sailor's sextant. So we do not want to see science taught as a specialized technique, for that, it seems to us, would defeat science itself in the end. What we want of

the educational system is the creation — or perhaps I should be true to my own convictions and say liberation — in people of a basic interest in the method and approach of science. Given that, we can provide the special training, and the more able our recruits are to explore the realms of art, philosophy, and religion the better we shall be pleased.

The impact of scientific liberation on other fields

And this does in fact bring me back to my main theme again. For it suggests the very thing that I want to argue by way of conclusion — that the liberation of men's power to create which happened, and is still happening, in the scientific revolution, really points towards a like liberation in the other realms of human endeavour, in the aesthetic and existential realm. Because science has had continually to struggle to free itself from the inhibiting effect of intrusions from these realms, the advance of science in the last two centuries has inevitably led many of those most closely concerned with it to decry and to devalue those other aspects of human life. Most particularly, the fact that often science had to struggle against the entrenched mythology of organized Christianity led many scientists to see all religion as simply a block on the line of human progress; but there has been a good deal of devaluation of art too, so that it is not at all uncommon today to hear a statement dismissed as "mere poetry". This is understandable, but it is not a true logical consequence of the liberation of science. On the contrary, science itself in its advance drives us, it seems to me, to a new recognition of the importance of the aesthetic and the existential. It drives us to recognize this in the most realistic possible way, *by making the practical aesthetic and existential problems facing us more urgent.*

To particularize, the scientific revolution first produced its effects in the realm of the purely physical sciences, which might be called the realm of operational reasoning *par excellence*. But by the end of the eighteenth century, science had driven on into the biological realm, the study of living processes: it had done this partly by its own intellectual dynamic, but partly also (as the Marxists would quite rightly point out)

because the practical results of applying physical science led to a *social demand* for the study of biology. So long as men lack the basic power to transform the material environment, their concern is simply to get it, just as a starving man does not worry much about what food he gets, so long as he gets some. But as soon as there is *some* food, questions of diet and digestion (or, subjectively, of "taste") arise, and similarly for society as a whole, when power and the means of creating new materials are available, it is soon necessary to start asking how they may be used to enhance life, and what bad effects they may have. This demands a science of living processes which is as systematic and unmuddled as the sciences of physics and chemistry. Men have studied natural history, and evolved a whole lot of lore about hygiene and food, from time immemorial, but it was only during the last century that the science of biology began to sort itself out from aesthetic and religious considerations, and we have only just begun to get a really systematic science of life. Yet even in the process of sorting itself out, it becomes obvious that the advance of science into this new field takes us nearer to the artistic way of looking at the world than the purely physical sciences do. Biological problems have to do with *patterns* of life and *harmonies* of function, and although the scientists must be just as ruthless in rejecting irrelevant questions here as in physics, the *application* of the findings of biology is in fact concerned with making life more beautiful, more graceful — or, if it is applied destructively in war, in making it more intolerable, more discordant. We need only think of the discoveries of medical science to recognize this, and indeed the point is brought home by the discoveries themselves. The science of treating disease has just begun to enter a new phase, in which it is consciously recognized that to treat a disease by merely killing germs or removing some infected organ can be inefficient and even dangerous (e.g., be breeding strains of bacteria which can resist drugs). The emphasis now is on the whole harmony of bodily operation, and upon helping the organism to restore its own healthy pattern.

But that is not the end of the story, for science has driven on yet further into the psychological sciences, which study

man himself — and again, this was a result of the changes in society which physical and biological science made possible, as well as of the internal dynamic of scientific curiosity. For life is not just a matter of functional harmony : all the biology in the world will not enhance life if society is riven by conflicts and clashes of power, while on the other hand the possibility of making radical changes in human physique or heredity force us to ask very urgently just what makes and what mars personality. For answering these questions with real urgency the extremely ingenious systems of intuitive psychology developed by the great philosophers all down the ages are not good enough ; we have to transcend them by the development of a truly scientific psychology, just as we have had to replace the ancient lore of health and hygiene by a truly scientific biology. Psychology, in our own day, is actually going through the process of “demythologizing”, of logical clarification — but even while doing so, it brings before us again the traditional problems of man’s existential concern. It forces us, for example, to face the fact that full personality cannot apparently exist apart from the relationship of love between persons — and psychology cannot generate love of itself. Again, psychology forces us to recognize too that a fully human relationship is not simply one of harmony, since in an entirely “adjusted” social group something vital seems to have been “repressed” — but psychology cannot of itself bring people to practise that acceptance and forgiveness of disruptive elements which alone fulfils men. The more truly scientific psychology becomes, in fact, the more it begs, both in the logical structure of its theories and in the practical applications of those theories, the great questions about the origin of human creativeness and the nature of human goodness, which have traditionally been the concern of religion.

The contribution of science to a fully human culture

It seems to me, then, that science is taking us beyond itself, to the creation of a civilization and a culture which is in a real sense more fully human than any previous civilization or culture has been. It confronts us with the choice of creating

that fully human society or destroying ourselves : the ultimate existential question, "To be, or not to be", can no longer be evaded. And the creation of a fully human society involves carrying through in the realms of art and religion the same process of liberation as has already happened in the realm of science — carrying to completion, one might perhaps say, the movement of liberation which began in the Renaissance and the Reformation, but could not proceed very far until the liberation of science had provided the means. This, I believe with Professor MacMurray, is the great challenge of our time — to discover in the whole aesthetic realm the true logic of artistic creativity, which is the exploration of new possibilities of life, and to discover in the existential realm the true logic of religion, which is the logic of the theory and practice of truly personal life. In each case, I believe we shall find, as I have already suggested, that the new discovery is the real truth behind the artistic stirrings and the religious systems of the past — but we cannot for that reason claim to know the truth already, not until we *have* discovered it anew, in our own concrete experience and not under the form of a myth. There are countless ways, I believe, in which science itself points us towards this rediscovery : for example, the physicists have begun to talk about a continuous creation of matter in the universe, and whatever may turn out to be the fate of this theory in physics, I think it ought to drive religious thinkers to re-examine the ideas of creation with which *they* are concerned. It should drive them to recognize that the doctrine which has become mythologized into a notion of a super-conjurer producing the physical world system out of his hat at the beginning of time, was really meant to be a statement about the existential fact that we are all, as persons, continuously created anew out of the living contact between persons, in which we encounter a Being greater than ourselves, whose name is Love. In this sort of way I believe science itself may help art and religion to be born again, as it was itself born again in the scientific revolution.

In conclusion, let me express my own belief that this whole historical development I have been trying to describe in fact needs the terms of religion for its proper understanding. For

does not the universal inhibition of human creativity look suspiciously like what the great religions have all tried to express in one way or another by saying that all mankind is "fallen", or "under bondage"? And is it not significant that the one civilization in which the great liberation of the scientific revolution has occurred was the very one in which the religion claimed to be heir to an absolutely unique act of redemption, or setting-free? Mr. Michael Foster, Professor MacMurray, Mr. H. C. Snape and others have already expressed the belief that modern natural science was a direct product of the influence of Christianity upon Graeco-Roman civilization, long-delayed in its appearance because the mustard-seed was for centuries buried in the older ways of living and thinking. My hope is that the psychological analysis I have tried to give here will help to show the truth of their contention, and make it a little plainer that the challenge of our scientific and technological age is nothing less than the challenge of living in the presence of the Risen Life.

A Dying and a Rising Life

Extract from the address by GEORGE F. MACLEOD

There was once a professor of Greek in this university whose classes were packed — largely because he seldom referred to Greek. One day he came cavorting to the rostrum and before class settled he almost shouted, "Gentlemen, I have a new definition of grace : beauty in motion. I have just seen in the meadows, in the spring sunshine, a little girl of twelve : her auburn hair glinting in the sun ; riding a bicycle ; her head held back ; her arms akimbo off the handlebars ; laughing. Beauty in motion, gentlemen, beauty in motion !" Then he espied, sitting in the front row, Donald MacTavish from the Isle of Skye — the corners of his mouth turned down — his whole being massaged in a solidified form of Calvinism. "What is grace, Mr. MacTavish ?" asked the professor. "Unmerited favour", was the reply. There are different ways of expressing the same thing : and my own thought-forms are only now (after decades) coming unstuck and moving from the pattern of "unmerited favour" to "beauty in motion".

Do you know how I, like so many of my generation, thought of God ? We were assisted to our vision of God by the peculiar buildings in which we were brought up. Our churches were like law courts. They were meant to be ; for God is a Righteous Judge, and the preaching minister was the Representative of God, the Procurator, and in our youth the minister became merged with the Almighty. Beneath the ledge of the pulpit, we supposed, was a shelf with a tawse or a cane, to mete out judgement if we were bad — and on the left side, perhaps, a black cap for final death. If we did not "turn from our wickedness", we could not live. Yet there was a hope. Somewhere beneath the central pulpit there was the well of the court, and there were

two contending counsels there, pleading before the Judge. There was Satan, the accuser, on the left hand of God ; and there was Jesus, our only mediator and advocate, at his right hand.

"He that hath seen me hath seen the Father"

Now I know that this picture of duality is untrue (though I still have to convince myself of that). I know that they crucified Jesus because of the unspeakable blasphemy to them — which is the unspeakable beauty to us — of denying duality. They crucified him because he said, "He that hath seen me hath seen the Father" : not a duality, Judge and Advocate, but one Person. The disciples lost their nerve, and the Jews crucified him in effect because "knowing that he came from God and went to God, he took a towel and began to wash the disciples' feet". Knowing that he came from God and went to God, he said, "Ye call me Master and Lord, and ye say well, for so I am. If I, your Lord and Master wash your feet — if I who came from God and go to God wash your feet — *he that hath seen me hath seen the Father.*" If anyone has seen him washing the disciples' feet, he has seen God washing the disciples' feet. That is why they crucified him. So that when he came to die, broken, bloody, dishevelled, and alone, saying "It is finished" — the work that God had given him to do — the veil of the temple was rent in twain from top to bottom, the veil that hid from men's eyes, till then, the holy of holies where he dwelt. The whole dichotomy was finished ; the majesty of the Judge was sufficiently declared in the obedience of the Son. So that the early Church, the Church of the Resurrection, found its superb buoyancy in the knowledge (whereby perfect love casts out fear) that Jesus was the express image of the Father.

Therefore, when we talk of the "dying and rising Christ", we are talking of God, of Patripassianism (the doctrine of the suffering of the Father). Marcus Dods said, "Patripassianism has never been more than half a heresy" — and then he added, "and it will take the twentieth century to make it orthodoxy". In my young days of amateur photography, we would take two negatives (provided there were the same perspective), and superimposing one on the other, make one positive. So if we

should take the picture of a priest and the picture of a carpenter (provided there were the same perspective), we should have the picture of a priest-carpenter, a priest-worker, a God-man : the Father consubstantial with the Son, the paradox of the majesty that makes itself of no reputation.

God is now

My second thought is inherent in my first, but demands fuller expression : *the contemporaneous nature* of the dying and the rising. Perhaps surprisingly, my generation was more the slave of "scientific modes of thinking" than is yours. We thought in categories of progression. The essence of science is to reckon up the past, and from it project an experiment in the future ; in the laboratory you calculate the gains and lay plans for what will come. This attitude dominated our thinking to the exclusion of the *now*.

Apply this to our subject : there was the fact of the Cross, followed (in progression) by the fact of the Resurrection.

The head that once was crowned with thorns
Is crowned with glory now.

But the moment you think of "Cross — and Resurrection" in terms of God, you are in the area of the timeless. The experience is not so much a pilgrimage, in which you think first of one and then of the other ; rather are you set in the eternal *now*, confronted with a timeless re-enactment of Cross-and-Resurrection. If you came to Iona, I could show you one of the three surviving Resurrection Crosses (as they were called) in Scotland. There is the crowned Christ, his arms outstretched upon the Cross. There are no nails in his hands ; yet his arms are extended in crucial blessing.

The Bible, of course, is not so foolish as to plunge about with such confusing words. It simply tells you "God is now". When Moses asked God's name, the reply was "I AM THAT I AM". Again, when Lazarus had died, and his sister said to Jesus, "If thou hadst been here, my brother had not died", the reply was, "I *am* the resurrection and the life". And when his disciples asked Jesus how they were to pray, his prayer from start to

finish is in the present tense. His Name is now ; and God will not hold men guiltless who take his Name in vain. Put a halo on the Name now. His Will is to be done now, on earth as it is in heaven. This is precisely what constitutes the Cross — but it also constitutes the Resurrection. His is the kingdom, the power, and the glory ; so it is that St. Paul cries, "Then shall ye be sons of God, and if sons, heirs of God and fellow-heirs with Jesus Christ, if so be that ye suffer with him that ye may also rise with him".

This is why we were not on the Aldermaston march or at some similar post of urgency, and why we hardly think the nuclear issues worth discussion : because we think it will all be made plain. But "Thy kingdom come now" is the word ; his Name is now, and God will not hold us guiltless if we take his Name in vain. This is the true criticism — that we are not worth persecuting, and that we shuffle around to feel the power of the Resurrection, when we will not accept its contemporaneous obligation. My second thought, then, concerning the dying and rising Christ is its contemporaneous costliness-and-crowning. Somewhere here is the lost radiance of the Faith.

Cosmic redemption

My last thought is the most difficult to express, yet unless we see it, we simply cannot come level with the challenge of our time. It is *the area of cosmic redemption*, which seems inevitably implied in the figure of the dying and the rising Christ. I love the United States ; I sincerely love their command of language. They do not have undertakers, they have morticians ; they do not refer to false teeth — among the highest ranks of dentist, they refer to oral rearmament. They also have a delightful name for partial salvation ; they call it "extractionist salvation". In this conception, the world has become a mere back-cloth for an individualist process ; the earth itself is not involved in God's redemptive act.

But surely it *is* involved. For is not each one of us a walking replica of the universe ? The universe is composed of animal, vegetable, and mineral. Thus you get "flu" — iron has to be injected into you to make good your deficiencies. And when

Jesus came in a body and rose in a body, he died (in prophecy) to annul the death in the earth, he rose (in prophecy) as an earnest of the expectation of the whole creation. So in the great hymn of Venantius Fortunatus: "Earth and star and sea and mankind by that blood are cleanséd all." The whole cosmic process, then, is involved in the dying and rising of the body of Christ.

Is this a subject only for theological speculation? I think not. If we suppose that "matter does not matter", let us reflect what is the most dangerous thing in Japan today: the atom, the ultimate constituent of matter or as some now describe it "light-energy". Matter and energy, these are the interests of modern man ("stuff" and "shoving stuff about", as John Wren-Lewis has described it). But what we shove about is the garment of God — meet subject for redemption. But don't you see, at the moment of dereliction, a new sun rising? Don't you hear, from the silence of the grave, a new note of triumph? Is this not the new exultant note: "all things in heaven and earth have been made one by reason of his Cross"? And you may see what this begins to do, in church unity and nuclear reverence alike. All this is involved in the dying and rising of Jesus Christ, the master of our materialistic now.

Christians and Economic Progress

DENYS L. MUNBY

During the last two hundred or so years, in the Western world, for the first time in all the hundreds of thousands of years that man has lived on this globe, there has been continuous economic progress. This is one of the most striking events in all human history, and by and large Christians have utterly failed to appraise it at its proper valuation. Many wise things have been said about progress in general, and about the relations between Christianity and culture in general; but little has been said of value about economic progress. What has been said has tended to be negative, and much of this negative valuation has been based either on sheer ignorance, or on false comparisons between the economic and other fields, social and ideological. What I want to do is to try to present some of the issues we have to face; what I have to say is necessarily sketchy, fragmentary, and incomplete. I have no well-rounded scheme into which everything can be fitted; I doubt if one is possible. I find as a Christian that I am more baffled than clear about what is expected of us; and I distrust many of those who seem to find a ready answer to our uncertainties.

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Firstly, we need to be clear about some of the things that are involved in economic progress, before we can evaluate it at all.

1. Economic progress means the continuous growth of income per head. It is this continuous growth that is new in the world of the last two hundred or so years. There is a simple measuring-rod for this growth, the changes that occur during the lifetime of a human being. Never before have human beings seen so many changes in the environment of their lives in the course of a lifetime.

2. The growth of income per head basically means an expansion of choice for human beings. There are more goods

and services available from which to choose, and life is enriched. It would be utterly wrong to see this merely in terms of a greater abundance of material goods. In a highly developed economy services expand more rapidly than goods, and expenditure on reading-matter, concerts, holidays, and travel expands more than expenditure on food and clothes. (A cynical commentator said to me the other week in America: "The recession must be getting serious. People are cancelling their trips to Europe.") It is a primitive, and meaningless, distinction popularized by Adam Smith, that divides the "productive" from the "unproductive"; today it is only found useful by Marxists and some Christian theologians.

3. Economic growth also means more leisure for recreation, and less subservience to back-breaking toil. It means more opportunities for varied jobs, less crippling pain, and longer lives in which it is *possible* to grow more wise.

4. Historically, and to some extent inevitably, the expansion of choice for the many means less freedom of choice for the few. The development of modern economies seems in time to break down the class barriers that in most human societies have buttressed the riches of the few from the poverty of the many. As societies become more integrated, and power more widely diffused, incomes are redistributed by taxation, and the rich become sometimes, not merely relatively, but absolutely, worse off. That the so-called middle classes in Britain today (in fact the richest 5-10 per cent of the population, with the exclusion of the highest 0.1 per cent or so) are sometimes worse off than they were before the war, or in those blissful days before the first world war, and have less freedom of manoeuvre than they had, is a consequence of the enrichment of the ordinary man-in-the-street. (It is also aggravated by the rising prices of services, particularly domestic service, that accompanies economic growth.) Greater choice for the many can mean more restricted choices for the few.

I, for one, am not prepared to hark back, like the so-called "wise men" who advise us on inflation, to the pattern of income-distribution of pre-war days. I fail to see any Christian justification for the inequalities of income that exist today, not all of which are necessary from an economic point of view.

5. The opportunities of choice that economic progress makes available involve concentrations of power ; opportunity means power. Who holds it ? It is not true that the greater power of choice made available by modern economic development is always available to everybody. In the economic field, the pioneering inventions are made by a limited number of people, and the new products are sold to us by powerful business men, who condition our responses by advertisement. I will come back to this problem.

Much economic advance required the use of large blocks of capital, which have to be centrally controlled, whether by the monster car firms of the United States, or by a powerful Atomic Energy Authority. We have not devised any certain system of control for monopolies, whether private or public ; this still remains a problem. But the danger is not fundamental in that the price we have to pay is not, as some extremists seem to think, the danger of domination of our lives by these "managers", or whatever you call them, but more the danger of their inefficiency, lethargy, and failure to fit into the total pattern of society. They may restrict our choices by making us less rich than we otherwise would be, but this is a danger that greater riches will overcome ; we can afford the wastes of monopolies better today than we could in the days of Charles I. Those who would like to see a little more stability and dislike most the restless change that competition brings, should perhaps welcome the flabby conservatism of the large economic unit. In short, the problem of monopoly power is a serious economic problem, but a problem of limited importance.

6. It is also true that, in the political field, the choices are so vast that the man-in-the-street may be pardoned for thinking that he counts for little. Many of the most important decisions are made by government corporations, by experts (whether scientists or economists), by civil servants, by political cabals, over which we seem to have little control. Nevertheless, though the political decisions are not made by the man-in-the-street, he does have some sort of say and some sort of check on the wild misuse of power. It is not my business to discuss *how* political decisions can be influenced ; but it is important to be clear that many of the things we complain about, and in par-

ticular, many of the things that Christians complain about, could be changed by political means, and are not out of our control.

By and large, and taking account of all the limitations put upon us by the political realities, the hell that we have created from the tremendous opportunities that are offered to us is of our own making. By and large, it is not due only to wicked men, whether powerful business men or entrenched trade unions. It is not, by and large, due only to the wickedness of secular men who have turned their backs to God. It is not, by and large, due to some sort of "materialism" that has infected men. Christians cannot pretend that they are not to blame — in the way that they can (to some limited extent) claim that they are not to blame for the unbelief in the modern world. In spite of their beliefs, they have not shown much, if any, greater discrimination in these matters than their secular friends. (It may be indeed that the lack of discrimination is a sign of a deeper unbelief that is the real cause of men's alienation from God ; but that would take us beyond our present concerns.) All too often Christian witness in the economic and social field is like the protest of the Angry Young Men, who want to be angry, but cannot find anything to be angry about, and so become even more angry because they can see nothing to be angry about. In fact, there is a great deal to be angry about, and what is required is the anger that points out where action is required, and what kind of action is required. It is here that we need to exercise our discrimination.

Let me illustrate with the case of advertisement. How frequently have Christian bodies denounced the evils of advertisement ! But how rarely have Christians done anything about working out the legislative steps that are required to stop these evils ! Advertising exists because we tolerate it ; it can be stopped if we want it to stop. I have not seen any suggestions by Christian bodies as to how the Sale of Goods Act 1893, or the Merchandise Marks Act 1953, might be suitably amended, or, perhaps more importantly, how these and other similar acts might be properly enforced by the creation of an adequate inspectorate. If Christians would devote the energy they devote to such causes as Sunday legislation or gambling to lobbying about advertisements and to examining how the local control

of advertisements is exercised under the Town and Country Planning Acts, they would be able to achieve a great deal. This is what I mean by saying that our Christian witness is often like that of the Angry Young Men.

In other words, if business men alter our pattern of living with the new products they have put on the market, and if they debase our tastes with their advertising, it is because we have allowed them to do it. The contrast between the blaring advertisements of America and the more sober aspect of our cities (ugly as they are) is evidence that we do not need to make ourselves slaves to business interests.

7. There is a wider sense in which the pattern of economic development shapes all our lives. Economic progress involves change, and social change as well as changes in habits of living. It depends on urbanization and industrialization ; it involves the growth of impersonal relations between large masses of people, living in large-scale units ; it seems to lead to the emergence of powerful organized social groupings, such as farm organizations and trade unions, which create new problems.

These things are indeed what we mean by economic progress. Without them enrichment of choice is impossible. What is difficult is to see how far the way in which these processes have in fact developed, with all the cramping effects they have had on human beings, is in fact necessary to the process itself. We have all of us seen enough glimpses of how cities can be built and lived in with a really human graciousness to know that city life is not of itself of the devil, but can be offered to the glory of God. The same is true of industry. Nor need we be distressed about the impersonalization of relations between people, where this is a necessary part of the fulfilment of a proper function ; men have always spent a good deal of their lives manipulating brute matter, and this has not always been in circumstances where personal relationships were possible. What is necessary is that we should treat people personally where personal relations are required, and perform our impersonal functions efficiently. (By contrast, it was always possible for the Assyrians, as it might be, to treat people as cattle ; and it is not desirable that persons driving a motor-car should devote the attention to personal relations that should be devoted to careful driving.)

The same applies to all these other social aspects of economic progress. Of themselves they are neutral ; what matters is what kind of cities we live in, what kind of industry we work in, what kind of organizations we belong to, and what kind of network of relationships makes up the fabric of our society. There are great problems here to which Christians need to give attention ; there is great scope for the exercise of Christian discrimination.

8. Economic progress is, of itself, a very limited matter. It neither involves progress in morals, taste, humanity, sensitivity, or any other more fundamental human value, nor does it preclude any of these. It is perhaps much more distinct from the various social, moral, and ideological changes that have accompanied it than we often think. It is so easy to argue that, because the modern world has seen a vulgarization of taste, the wasteful destruction of social tissue in the emergence of a proletariat, the decline in Christian morals, and the emergence of shallow this-worldly interpretations of human destiny — that *therefore* all these things are inevitably linked with economic progress. There are complex inter-relationships between all these things, and it is the height of folly for Christian apologists to pretend that they are all tied together.

Let us learn a lesson from those cheap apologists of free enterprise, who managed to convince themselves that economic progress was dependent on the independence of the business man, and then turned round and argued that the justification of a free enterprise system was to be found in its rapid rate of economic progress. The consternation that the sputnik caused in America to these simplicities should give pause to the theologians who all too frequently fall into similar errors. Economic progress has not been proved to be inevitably linked with the evils with which it has been associated in the West. We do not know enough about it to be able to dogmatize on these matters.

9. Lastly, the tremendous riches of our present-day choices need not blind us to the fact that there are limits to choice. We cannot choose to buy goods that are not available, or, to put it more concretely, if goods are really costly in terms of human effort, there is no economic trick that will make them cheap. (For example, it may be that we are offered a choice between a society where domestic service is cheap for a minority

of the population, because human labour is cheap and most men live lives that are nasty, brutish, and short, and, on the other hand, a society where most men live at a fairly high standard of living, but domestic service is dear even for the privileged few, precisely because human labour is now dear, not cheap.) If so, we must make the choice as it is presented to us, and there is no place for repining that we are not put in a world where there are no hard choices. I am afraid that Christian prophets today often spend their time repining that the choices with which they are faced are not the ones with which they ought to be faced. And, of course, we all of us do that most of our lives. But it is not very heroic, and certainly not prophetic.

II

I now turn to the second part of what I have to say. Basically, economic progress means enlargement of choice, and the expansion of opportunities. These greater opportunities do not of themselves bring men nearer to God; they do not of themselves make them more wise, or even more happy. Do we then want these greater choices? Should we throw away these opportunities? There are quite a few theologians who in one way or another tell us to do this, though they are not always clear as to what they are telling us to do. But in effect they are frightened that men may misuse their powers, and want us to go back to a state of society where they cannot be misused, because men do not have them, or where the power is kept safely in the hands of those who can be trusted, as it is thought, to use it well.

Let us be clear about the theology of this. There seem to me to be two fundamental points.

1. Man was made by God to "be fruitful, and multiply, and replenish the earth, and subdue it" (Genesis 1: 28). In the last two hundred years, for the first time in all the hundreds of thousands of years that man has lived on the earth, he has begun to fulfil the divine injunction. It is somewhat ironical that the theologians do not like it, and seem to prefer a world in which men were not so fruitful, and were unable to subdue the world. Today we have the opportunity (and I repeat the

opportunity, I do not say the achievement) to glorify God by the control of natural forces.

2. The extraordinary thing about the biblical narrative from beginning to end is the patience of God, and his refusal to destroy the freedom to choose which he gave man at his creation. There is perhaps no greater contrast between Christ and his Church, as it appears on earth, than that between his refusal to force men to choose by even the lightest form of psychological pressure and the constant bullying, nagging, preaching, and misuse of secular power that has characterized the working of his Church's leaders. (This is not something that can be laid only to the charge of Catholics, whether Roman or Anglican. The Kirk of Scotland has quite as bad a record, and does not always seem to have thrown over its heritage; and I note that Evangelical bishops in the Church of England plead for the maintenance of legal penalties for adult homosexuals. Sabbath legislation provides another example.)

It is the destiny of men to subdue the earth; it is the responsibility of men to use their freedom to glorify God. There is no guarantee against the misuse of the enormous powers we have today; the same free choice that can be used to glorify God can be used to build a hell on earth. Men are sinners, bound together in original sin, and we have had considerable experience in this century, and indeed in the last few years, as to what this hell on earth means. But let us be clear that the powers are God-given and the freedom to choose part of our creation. When we condemn the misuse of the gifts of God, let us not, like the Grand Inquisitor of *The Brothers Karamazov*, malign God for his graciousness.

If you accept my point that we are not in the grip of forces beyond our control, or subject to some inexorable laws of history or technology or economics, our problem is to persuade people of the sort of society we want to see. Before we can persuade, we need to be clear what sort of society it is that we want; we need some sort of vision as to how God can be glorified in the abundance of a fantastically rich society, which becomes continually richer as the years go by. It is this vision of what might be that we lack, perhaps because we fundamentally lack faith in the effectiveness of God's grace. We Christians so

often look back to visions of societies that are dead and gone, or content ourselves with niggling grouses at the more obvious vices to which, as comfortable, nice people, we are never tempted. Perhaps it is because we have not the vision that the people perish.

I do not claim to have any great vision to communicate to you. I merely want to point to a number of places where Christian discrimination needs to be exercised.

1. The world of enriched choices that is opened to us is not merely for the Western world. Whether we like it or not, the whole world is awake to the new technical forces, and demands a share in the riches it sees the West to possess. Surely part at least of the mission of the West is to share in the development of the wealth of the whole world and the awakening of the masses of mankind out of centuries of slumber, so that God may be glorified in his works. This is at least part of what is involved in God's covenant with Noah and Abraham, "the everlasting covenant between God and every living creature of all flesh that is upon the earth" (Genesis 9 : 16). Nor should we be frightened to act imaginatively, because the West has in the past so fearfully abused its trust, and still does so, in the false imperialisms and colonial settlements, where white people have dominated, and still dominate, over coloured people. More recently we have shrunk into a lazy unwillingness to pay the price that is required in terms of increased taxation for economic aid for developing countries, or a selfish refusal to face the problem as one of international scope, and not merely a matter of unilateral hand-outs. The test of our real concern for the development of the world is whether we are ready to pay the price in terms of lowering our standard of living below what it would otherwise be, and whether we are ready to work as partners in this world-wide problem, in a partnership where we may learn much, as well as perhaps having something to offer in addition to our money.

2. Though there is little, if any, gross poverty and unemployment to be angry about in most of the Western world, there are still the under-privileged in our welfare society. Our society is still class-ridden, and it is still not true that the ordinary worker has his proper share in the responsibilities and

privileges of our civilization. A great question-mark still remains to be put against the two-stream system of education in England, which perpetuates the barriers between social classes, and delays our new and slowly growing sense of community. (In saying this, I do not believe that priority in the schools should be given to social adjustment over and above education. One of the fundamental requirements of our society still remains to educate well those who can benefit from it, and the public schools of England have set high standards for others to follow. Scottish education, admirable as it is in its democratic flavour, seems to be half-way to the American system, where schools have given up the idea of teaching anyone anything, and confine themselves to adjusting students to the American way of life. We need both quality and the abolition of class barriers.)

But it is not only the over-all class divisions that we need to be sensitive about. We need to be sensitive to the small groups of people who cannot fit into our high standards of living, all those who fall by the wayside of modern industrialism : the mentally deficient, the mentally ill, the old, the erratic, the eccentrics, and all the queer people whom we tend to overlook in our generalizations. There is a danger that the welfare society may have less place for the odd and peculiar than other, less well-adjusted societies.

3. Economic progress means change. By and large human beings, though of all animals they are the most adaptable, resist change beyond a certain point. Security is a necessity for proper human development, as well as a danger that can lull to sleep. We need to be discriminating in distinguishing between those elements of security that are good for man and those that merely put burdens on other people. To illustrate, one should distinguish in the realm of full employment between the security that enables a man to settle in a given place, without having to uproot himself every time a particular industry declines, and the security that comes from a guarantee of a particular job in a particular firm or industry ; the latter involves too high a price for a country like Britain to pay.

Christians need to be sensitive to the adventurous possibilities in our world, which depend on a readiness to accept new

techniques, new materials, new kinds of work, new gadgets, new means to glorify God. Does an electronic computer glorify God less than a clerk laboriously totting up figures? Does a washing machine do him less honour than a woman painfully scrubbing her washing in a sink or stream? But if we need to be ready to adventure, we also need to be sensitive to the point beyond which people cannot bear change. There is a pace of change that can be too rapid for human beings to bear. We know that, in the case of individuals, people become neurotic when the changes are too rapid for adjustment; but, in the sphere of social relations, we do not know at all where that point is to be found. One may guess that in Britain, and in Western Europe generally, we are too frightened of the changes we could well bear, whereas in America they are perhaps too insensitive to the damage produced by perpetual social movements.

In the last resort, there is nothing Christian about change any more than there is anything Christian about stability. It is what use we make of them that matters. The test for Christians is the humanity of a given society, which depends on a proper balance between a multitude of different forces. Both a static and a dynamic society can glorify God, and both can be perverted.

4. Above all, what matters is the quality of life in our rich and expanding world. This is a matter both of the private pattern of our living and of the public activities in our national life. The Church and the Christian have much to do in working out a proper pattern of private living for the twentieth century. (Why is it that so often Christian belief is associated with the stuffiness of nineteenth century social conventions?) In the field of national life, we have a right to expect more of our national leaders, particularly in political life, than the demagogic debasement of taste which they encourage. (I am thinking both of the way they think it necessary to play down to the public, and the demagogic way in which recent governments have preferred to reduce taxes rather than incur necessary expenditure on cultural objects.)

One could give many illustrations of our failure to achieve a quality of living commensurate with our opportunities, a

failure for which we are all to blame in some measure, whether Christians or non-Christians, leaders of opinion and taste, or merely followers. Whether it be a matter of advertisement (which, in my view, could be much more drastically curtailed than is at present possible), or of the degradation of the press (which could be stopped tomorrow if there were a Press Council with teeth in it, instead of a body of whitewashing newspaper men who prefer to turn their attack on politicians, and to play down the evils of the press with a rather sickening hypocrisy)¹, or of the failure to spend more on culture, whether in the arts, music, or broadcasting, or of the deeper failures to achieve an adequate community life in our cities or our places of work, or a pattern of personal living that is both true to the twentieth century and that gives glory to God — all these failures are the responsibility of all of us, and perhaps most of all of those who are leaders, or potential leaders, of our national life, which means *us*.

What I have said may at times have sounded unduly dogmatic and critical. You may think I have been excessively optimistic about the opportunities before us, and at the same time excessively critical about some aspects of our affairs, perhaps about the wrong things. It would be surprising if everybody agreed about these matters. The exercise of Christian discrimination, in front of the situation as we have it today, involves no easy answers. If I have sounded dogmatic, it is not because I know the answers, but to clarify some of the issues, and to provoke thought. I remain as uncertain as anyone. The pattern of a Christian society in the modern world is not something of which we can have any clear view; at best we may glimpse fragments of a vision.

Secondly, though I have laid stress on our responsibility, and what we can do, on our freedom and our failures, I do not want to suggest that for Christians our freedom is anything other than secondary to the grace of God. A Christian society will be accomplished fragmentarily, if at all, only when we act

¹ See *Reports of General Council of the Press*, I, pp. 27-28, and App. VI; II, pp. 6-8, 24-25; III, p. 31 and App. V; IV, p. 2 and App. V; also correspondence in *The Times* about the BEA crash at Munich, and in particular the letter by Mr. Max Aitken.

in obedience to the grace of God. We cannot glorify God except through his grace. But perhaps our failure today is largely through our failure to see his grace at work in the opportunities offered to us.

We live in a rich world, growing richer from year to year. I have stressed many of the positive things we can do with our riches. But we cannot neglect the warnings of the New Testament about riches. Our whole Western world lives under the condemnation of Dives. In our comfort and relative freedom from pain, we often find it hard to realize the significance of the crucifixion. But we may perhaps take two points that seem to follow from it. (1) In all our appreciation of our tremendous opportunities, we need to practise some form of detachment, that we may not lose sight of the glory of God amid the glories of his created world. (2) In all our stress on the achievements of our world, we need to remember that as Christians we are inescapably bound to a perpetual life of protest and rebellion, that will continue until the Last Day. There will be no society so good that it will not need to be leavened by the Church.

But the crucified Christ rose again on Easter Day. The crucifixion was not an end in itself, as Western Christians have so often seemed to make it. It was the necessary means by which the resurrection might be accomplished. God came to earth that he might take men up to God; the resurrection is the pledge of that hope, and it is a pledge that bears on our social life as much as on our personal hopes. The twentieth-century world of electronic computers, automation, aeroplanes, and atomic energy, the world of cities, factories, blocks of flats, and motor-cars, all this world has been, potentially, taken up to God in the resurrection of the body of the man, Jesus Christ, who in himself alone comprehended all the hopes of Israel and all the covenants of God. The grace of God is not limited by the bounds of our imaginations. Perhaps we find it hard to visualize God and his works except in the dress of the Middle Ages or the ages of the Reformers. But he is no less calling us to new opportunities in the twentieth century, and his grace is as much at home among our modern riches as among the hovels of the Roman Empire. God grant that we may be more sensitive to it.

His Life Is Liberty

D. T. NILES

Some years ago I met Pierre Maury, the father of our beloved General Secretary of the Federation, for the first time, and he invited me to a meal in his home. As we sat down he said to me, "Niles, will you have some wine?" I said, "No, thank you". He looked at me and said (knowing that I was a Methodist), "Niles, you do not know the liberty of the Gospel". What is this liberty of the Gospel? The title of this morning's address says "His life is liberty". He is alive, and we are invited to enter his life. He is at work, and we are invited to participate in his work. The very definition, "his life is liberty", comes out of the Easter fact, that Jesus Christ is risen, that, as we saw on the first day of the Congress, we can meet him, and that we can keep company with him on the way of life. His life is liberty.

"Behold, I stand at the door and knock; if any man . . . open unto me I will come in and sup with him (his guest) and he with me (his host)." When Jesus enters our life, to use that phrase, when we surrender our lives to him and invite him to take possession, he does not come in and *abide* as guest; he comes as guest, and abides as host. The point that I am trying to make is a simple one, but it is one which has grown on me over the years: that there is a real distinction between talking of bringing Jesus into *our* life and of our entering his life. The invitation in the New Testament is that we should lay aside the concerns of *our* life, and that we should enter *his* life, his risen and ascended life, his continuing ministry; that we should become companions of his way; that he should become host. Henceforth our concern is with *his* name, *his* kingdom, *his* will; and when we enter his life, when we get involved in his ministry, when we become companions of his way, then we find liberty. His life is liberty.

Freedom through death

How does this happen ? It happens by the simple fact of death. It is because I am dead that I am free. There was that meeting with him when, under his eyes, I was stripped of all my disguises, all the things by which I tried to hide my sin from myself and from my God : when God's pronouncement of death was made over me ; when I accepted that that judgement was right ; when I saw that he who died on the cross for me was slain by me. I am not now necessarily talking about some particular time ; I am talking about an experience which I think we all can recognize, that meeting with him after which I could honestly say of myself, "I am dead". Of course I will die, you will die, but that physical death will then be only a physical counterpart of a death we have died already ; and therefore when we look at it we can say, "Oh death, where is thy sting, oh grave, where is thy victory ?", for the sting of death is sin. St. Paul, looking at himself, the converted Paul, cries out, "Oh wretched man that I am, who will deliver me from the bondage of this death ?" Thank God, through Jesus Christ I am not what I am. I am dead, and the life that I now live I live by grace. It is this life, the entrance to which is death, it is this life which is liberty, because this life which is his life is the life beyond death. He has conquered death. He has paid the price of sin ; in him, sharing his life, I find freedom. Of course we know that what St. Paul is describing in the seventh and eighth chapters of Romans is true about us : that this struggle with sin and the devil goes on, and yet in the midst of that struggle there is a true and real sense of liberty. Sin is a known enemy ; sin has been stripped of all its disguises ; he made an open show of sin. It is a defeated enemy, and even when you or I yield to temptation and sin, we know enough about sin to go to our God for forgiveness. Judas, when he repented, committed suicide ; even in his repentance, Judas wanted to be master of his own life. We who have been led by grace into this participation in the risen life of Christ are dead sufficiently not to want, in our repentance, to be masters of our own life. We can take our repentance as a gift from him and offer it back to him, so that the struggle with sin is a struggle within this

experience of freedom. His life is liberty, is freedom. Freedom from what ? And to what end ?

Freedom from life's circumstances

First of all, it is freedom from life's circumstances. We know the story of Paul and Silas in the prison at Philippi. The gaoler has been told by the magistrates that these are important prisoners, and he has put them in the inner prison and made them fast in the stocks. In the middle of the night there is an earthquake, and the gaoler awakes to find the lights gone out and the prison doors open. He does not know what has happened, but one thing he knows, that the next morning he will lose his job, probably his life ; and rather than die or be dismissed in dishonour, he pulls out his sword and wants to take his life. Paul calls to him, "Do thyself no harm", and he walks in and says, "Sir, what must I do to be saved ?" Paul says to him, "I don't know, but I can tell you one thing, if you believe in the Lord Jesus Christ you and your family will be saved, whatever happens ; whether you lose your job, or your life, you and your family will be safe". Freedom from life's circumstances ! Whatever happens you are safe, because the one thing that you want to keep safe is God. Jesus keeps God safe for you and for me. When somebody dies whom you love dearly, or when somebody suffers, perhaps your own child ; when you have lost your job ; when you are in pain, or when your work simply ends in frustration — through all the varying kinds of circumstance when it is so easy (and other men find it so easy) to deny God, God is kept safe for you by Jesus Christ. "Where your treasure is, there will your heart be also." God has become your treasure, the one thing, the one person, about whom you are really fundamentally, ultimately concerned, and he is safe.

One expression of his freedom, one way in which you can recognize it in others and in yourself, is that you have learned to live, as it were, in the passive voice — learned to live as a person who has been loved by Jesus Christ. When we live most deeply that is how we live, is it not ? Take a home for instance. In a home we live in the passive voice : the father, the mother, and the children. The father lives as a person who is an object of love ; he is loved. The wife lives as a person who is loved.

The children do not get up in the morning and say, "Today we have to love daddy and mummy". They live as persons who are loved and are secure in that love. And when you live in the passive voice like that, the home runs smoothly. If anybody in the home should try to live in the active voice, trying to love, that home would crack up very soon. We get so tense when we seek to love other people instead of letting that activity of loving be the natural result of our having learned to live as those who have been loved.

I once read somewhere a story about Robert Louis Stevenson. Apparently he was a person who didn't care very much about his dress, and one day he was walking along the road, not very well clothed and looking rather shabby, when another man, immaculately dressed, top hat and all, came out of his front door, stood on the pavement, and stared at Stevenson as he walked by. Stevenson noticed the stare, and suddenly turning back, he came and stood in front of the man and said, "God made me". And the man said, "God made a mistake". No, he didn't! God did not make a mistake when he loved you, when he loved me! We are set free from life's circumstances.

He keeps my obedience safe

Because the freedom of the Christian life is based on this love, it sets us free from worrying about our own salvation. We can trust him. "I know in whom I have believed, and I am persuaded that he will keep that which I have committed unto him against that day." At that meeting I talked about, when that great transaction took place, he said, "Will you?", and I said "Yes", and that "yes" is safe with him. He keeps my obedience safe. Amidst my sin, my failure, my faithlessness, my disobedience — my "yes" is safe with him to whom I have committed it. In the Revised Standard Version we have another translation: "He will keep that which *he has committed to me*" — the vocation to which I have been called, the obedience to which I have been committed, whichever way you look at it. Now I can leave that question about the salvation of my soul. My Christian life is not concerned with the salvation of my soul; it is concerned with the obedience of my saved soul.

One way in which I make clear to myself this text (a text with which I have lived across the years), "I know in whom I have believed", is to tell you something I did. I began this talk with a story about Pierre Maury ; let me tell you another one. I asked him one day, "Are you saved ?", and he looked at me and said, "I don't know. But I know one thing : Jesus Christ is my Saviour ; *I know him.*" Dr. Visser 't Hooft is here, and he will forgive me if I tell this — he may not even remember it. I asked him one day, "Are you saved ?", and he said, "Yes, *in hope*". He was getting on to the second part of the text, "He will *keep* that which I have committed unto him". I asked Karl Barth one day, "Are you saved ?", and he said, "Yes". He was getting hold of the third part of that text, "*I have believed*". "I know in whom I have believed and he will keep that which I have committed unto him against that day." Those three answers put together seem to me the only answer we can give.

Obedience and faith belong together

Obedience, faith : the two things belong together. At the end of St. Matthew's Gospel we have the great commission, "Go ye into all the world, baptize, teach them what they are to do". Paul talks about calling the nations unto the obedience of faith. We must somehow recover the word "obedience" and make it a central word in our Christian vocabulary, along with such words as faith, hope, love, grace. When you think about obedience, you are delivered from all the agonizing decisions in which you would otherwise be involved if you set out to be good. Oh, the number of things you have to do and to be in order to live the good life ! But the moment you are made a slave, all that becomes quite irrelevant. Now you are told what to do, and it is a wonderfully good thing. For people like me, who sometimes have these journeys abroad when you have to give speeches and so on, one of the compensations is that for three months you haven't got to make up your mind about anything. There is either David Edwards or Philip Lee-Woolf or somebody else who tells you what to do, and it is a wonderfully liberating kind of situation. Just think of a life where you are in that situation, where Jesus has made you a slave, and you

find liberty in having been made a slave. You haven't got to make up your mind any more about all these worrying things that are necessary in order to be good. I think that was the kind of reaction there was in the Commission on "The Call to Holy Living" in our Federation General Committee at Tutzing two years ago. They had been talking about Christian goodness, and a young Japanese delegate sitting in the Commission suddenly blurted out, "I don't *want* to be good". Nobody does. The call to holy living is a call to those disciplines that are necessary if I am to render my obedience — in order that I may obey. Faith and obedience belong together; obedience is not *after* faith, faith is *in* obedience. The demand for faith is not a demand that can be made *in vacuo*. You do not say to a man, "Do you believe in the Lord Jesus Christ? You *must* believe in him". That kind of demand does not influence people at all. Suppose in my congregation I tell people to believe in the Lord Jesus Christ; what do they do about it; how *do* you believe? There is only one way of believing in the Lord Jesus Christ, and that is to obey, and to begin at some point — the point at which he starts. To the Philippian gaoler it meant, "Put your sword back in its sheath and accept whatever the morning brings". That was the only way in which he could have faith in Jesus Christ. For the rich young man it meant, "Go your way, sell all you have and give to the poor". That was the only way he could have faith. For the Samaritan woman it meant, "Go, bring your husband". To all of us it means, "Take my yoke". Obedience and faith belong together as one action.

Some of you have heard of Sadhu Sundar Singh, the great saint of India. He was not a person who had even completed high school, still less studied in a theological college, and therefore his preaching had its own kind of freshness. Somebody asked him one day, "What is faith?" And he said, "Well, in North India when you want to go from a village on one side of a river to a village on the other side, you find by the river a man with goatskin bags; you pay him an anna, and he gives you a bag. You inflate it, put it on the water, and sit on it, and it floats you to the other side, and off you go. There is air all around you, but you cannot float on it; you must get it inside the goatskin bag. That is faith. The love of God is all around

you, but you cannot float on it. Faith is the goatskin bag inside which you must get the love of God ; then it *works*."

But what is the use of inflating a goatskin bag, and carrying it around with you wherever you go ? You need the goatskin bag if you are crossing a river. There are some people who are never concerned about crossing any rivers ; they are simply scanning the advertisements for the next place where they can go to inflate a goatskin bag ! You are set free in this life ; you are set free from all that kind of bondage. You are now free to obey.

Obedience sets you free

Now the Christian life understood in terms of obedience has itself many liberating results. The first thing it liberates us from is our knowledge. There are lots of people who are made completely immobile by all their scholarship. The kind of person who knows so much and who knows about everything and can see all the snags — you cannot get him to *do* anything ; he is so afraid of making mistakes and so afraid of narrowness of vision. As I said in a small group only a few weeks ago, "Before a horse can be made to draw a carriage you must put blinkers on it". Lots of us need blinkers. God must narrow our vision to the point of obedience. Of course some never get to the point of decision at all. I served on a committee in Ceylon, set up by the National Christian Council to organize an evangelistic mission. The committee met sporadically for eight months. We did not make one decision — not even on a date. The chairman would not let us ! Whatever anybody said, there was always a reason to do something else. And after eight months we disbanded the committee because nobody could make up his mind.

I worked in the Church Union negotiations in Ceylon, and often talked about Faith and Order problems with professors and scholars in the West ; and I always came across people who were full of knowledge, but forgot that theological propositions are not true except as they are put to service, the service of the Church in its obedience. A theological proposition simply in a book in the library is not true. It is true as it works, as it

helps. Of course those propositions remain true, but when you come to the point of your obedience, God shows you ways of safeguarding those theological truths which you never suspected when you were talking about safeguarding those truths in the library. Again and again one meets professors and scholars who are so concerned about these theological truths that they are not only immobile themselves, but they will not allow anybody else to move, and therefore we do not get to the point of our obedience. We do not get to the point of our risks, because when we get there we find that the Lord Jesus shows us a way, a new way, of safeguarding and of witnessing to those very truths that the scholar and the theologian are concerned about. Obedience sets you free.

Obedience also sets you free from your mistakes. It is a wonderful thing about God, isn't it, that you can trust him even with your mistakes. I often think about the story of Abraham : how God said to him, "Abraham, you and Sarah will have a son". Abraham waited ; nothing happened, and Abraham said, "What could God have meant ?" And he said, "Probably God meant that Eliezer is this son, my adopted son". And he went to God and said, "Is it Eliezer you were talking about ?" And God said, "No, you just go and wait". He waited some more ; still nothing happened, and Sarah said, "Well, I'm sure you must have misunderstood what God said. You had better take Hagar ; you can have a son". And Abraham did, and there was Ishmael. Abraham took Ishmael to God and said, "Here you are, the son whom you promised". And God said, "*No ; I don't want your help. You just go and wait.*" And Abraham said, "All right, but what do I *do* with Ishmael ?" And I love that verse which says, "And God said unto Abraham, *I will be with Ishmael*". The things we have done, thinking that that was what God wanted us to do, that that was our obedience, but that turned out to be a mistake — and God says "Don't worry, I will be with your Ishmael — put him also into my hands". What a liberating word that is ! How often in our Christian life we go wrong because, when we discover that our obedience has been a mistake, we try to put it right ; we try to handle our own Ishmaels, instead of trusting our Ishmaels to God !

Obedience liberates us not only from our mistakes, but also from our accomplishments, the things we have done well. We are taught to say, "We are unprofitable servants"; there is nothing due to a slave. We often sing, "Nothing in my hand I bring, simply to thy cross I cling". True, but there is no point in singing it if you *have* nothing to bring. "Having done all", *then* say, "I am an unprofitable servant". You must have something to bring, and then learn to put it aside and say, "Nothing in my hand I bring".

Obedience also sets us free from the judgements of others and from our own judgements. St. Paul says, "If my conscience acquits me, I am not acquitted". If you condemn me, I am not condemned; God is my judge, he is my master. I am free, free from myself, free from you. Such is the liberated life of the Gospel.

And last, I am also set free from safeguarding my own faith. I learn to remember that when I *doubt*, I have not *denied*, because (and this becomes possible within the fellowship of the Church, the fellowship of believers) his life is the life within the community of which you and I are members. I learned this from a missionary friend of mine, and I have adopted it since in my own life: when doubt assails you, sometimes the doubt is very serious; when you feel as if this Christian life, this Christian obedience is not taking you anywhere; when you feel frustrated and you wonder what God means and whether God is — then walk up and down your study saying, "I believe in God the Father Almighty, Maker of heaven and earth; I believe in Jesus Christ his only Son; I believe in the holy Catholic Church". You see, when you start repeating that Creed, you are carried by the faith of the Church, and you know that you do not, as it were, have to keep on generating this faith inside yourself. You are set free. Like many other students in universities, I went through my own period of stern doubt. But during those months I always went to church as I used to do; I always said my prayers as I used to do; I always read my Bible as I used to do. That had been ingrained in me in my home; it was part of the habit of my life. They seemed to have a life of their own, these habits, irrespective of all my doubts. I have believed ever since, and my belief has been buttressed

by reading. It is far more important to teach children religious habits than to give them religious knowledge. That they will get. It is the things children learn when they are young that will carry them through.

Ultimately, we are like little children in our mother's arms : safe, secure, loved. And when you are in your mother's arms, if you want to cry, cry ; if you want to yell, yell ; you can do what you like. The trouble with most of us is that we have ceased to be little children ; we are seeking with passionate intensity to make this world a better place to live in, and we have made it a joyless world wherein we are afraid to weep. "Blessed are they that mourn, for they shall be comforted", and those who feel free to mourn because they know that they are in their Father's arms enjoy true liberty. We are free when we have learned to live by his promise, "My grace is sufficient for you. My strength is made perfect in your weakness."

THE STUDENT WORLD CHRONICLE

College Desegregation in the Southern United States

"A Quiet Revolution"

PAUL RILLING

Southern Area Council YMCA, Atlanta, Georgia

One of the most encouraging signs amidst the turbulence of the civil rights crisis in the South today is the constructive and successful record of the desegregation of scores of formerly white colleges and universities.

As of last fall, over 40 per cent of the "white" institutions of higher learning in the seventeen southern states were desegregating, with some Negro students in attendance. Others have adopted an "open door" policy, but have not yet had Negro applicants. The picture changes every semester, and the percentage is probably higher during the current term. At least 228 of the 553 formerly white colleges in the South have Negro students, or 41.2 per cent.

Fifty-one per cent of all the formerly all-white public institutions of higher learning are desegregated. This compares with 77 per cent of the Catholic colleges, 29 per cent of the Protestant colleges, and 25 per cent of the private institutions. There are desegregating colleges in every state in the South with the exception of Mississippi and South Carolina. In addition, over twenty formerly Negro colleges have now some white enrolment¹.

There are no specific figures available as to the number of Negro students now attending desegregating colleges in the South. It seems certain that there are several thousand, with the figure going higher during the summer school term. The bulk of these students are attending schools in the border states and the Southwest. In these states the number of students will vary from fifty to several

¹ Figures on desegregating schools are from the Southern Regional Council of the YMCA, Dr. Guy Johnson of the University of North Carolina, and the annual report of the Kentucky Council on Human Relations. While this was written one year ago and some of the figures given may not be exactly correct today, the article gives a good picture of the progress being made in college segregation.

hundred, as compared to around ten in the average southeastern desegregating college. It has been estimated that the ratio of Negro students is generally less than 1 to 2 per cent of the student bodies of the desegregating schools.

The Southern Area Student YMCA has been particularly concerned with the stresses of college desegregation and is, this year, carrying through a special project in connection with the process. As part of this work I have visited some fifteen of these desegregating schools in seven southeastern states. Desegregation is working on the southern campus. Although at least 228 colleges have desegregated there have been major incidents in only two cases. Desegregation is working and it is working, by and large, without fanfare and without major tensions and problems developing.

Dr. and Mrs. Johnson, of the University of North Carolina, have visited virtually all of these institutions and will soon publish their findings. In a recent speech, Dr. Johnson states that "the most remarkable thing about this revolution in southern education and race relations is the fact that it has been accomplished so rapidly and so peacefully. In spite of fears and of dire predictions concerning bloodshed and the wholesale withdrawal of white students if ever a Negro was allowed to enter a white university, the transition was actually made in a rather calm and prosaic fashion."

Practically all of this desegregation has occurred since 1948. Much of it has taken place since the historic decision of 1954. By 1954, state universities had been opened in all southern states except Mississippi, Alabama, Georgia, South Carolina, and Florida. These institutions were opened at the graduate and professional level by the courts, with decisions not specifically reversing the "separate but equal" interpretation of the fourteenth amendment. The Supreme Court ruling of 1954 against enforced segregation of public education generally has brought the lowering of the bars in scores of colleges throughout the South. Although the bulk of Negro students in these institutions is still at the graduate level, there are increasing numbers of undergraduate students.

In most southern states the 1954 decision has brought an acceleration of college desegregation. In the deep South states of Mississippi, South Carolina, Alabama, Georgia, and Louisiana, however, adverse reaction to the court ruling has crystallized in strong counter-moves which have delayed desegregation and in some cases have made interracial contacts among college students more difficult than they were a few years ago. The Autherine Lucy incident had unfortunate repercussions throughout this "hard core" area, and particularly

in Alabama. Virtually all interracial meetings in Louisiana are now segregated by recent state law. The White Citizens Councils seem to be in control of the Louisiana legislature, and there has been strong pressure there to roll back the desegregation in the colleges of that state. There are now only thirty-five Negro students at Louisiana State University as compared with 126 a year ago. The Florida State Supreme Court has defied a United States Supreme Court ruling to admit a Negro to the law school of the university. Georgia law now provides that public funds may be immediately withdrawn from any state college or university that admits Negroes.

In the five "hard core" states and Florida there are only eleven desegregating institutions of higher learning, and eight of these are under heavy pressure in Louisiana. A Presbyterian seminary has admitted Negro students in Georgia. One Catholic college in Alabama is desegregated, as is one Catholic school in Florida.

Most surveys of student opinion in southern colleges have shown the students to be favourable or indifferent to the desegregation process on the campus. There has not been a single case so far where desegregation has been opposed by student demonstration or organized student resistance. Although some students were involved in protest demonstrations in Alabama and Texas, they were not the organizers or major factors in the demonstrations. By and large, student religious groups, including the YMCA and the YWCA, have been channels of student support of desegregation. Independent student newspapers, where they exist, have usually been favourable or moderate. Theology students have pressed for desegregation on some campuses.

Graduate students are usually more favourable to desegregation than undergraduates, and faculty groups are, in the main, supporting the admission of Negro students. In the border states such faculty sentiment is vocal; in the deep South it is rarely expressed openly. In the "hard core" states student groups have greater freedom of expression on these matters than the faculty. As might be expected, college administrators tend to resist desegregation, in response to conservative public and legislative opinion, and in fear of pressures and special problems on the campus. The administrators are usually quite jittery and over-sensitive on the issue, and have sometimes created problems through fear and hesitation in dealing with the situation.

The boards of trustees are the most conservative factors in the campus situations. Board members almost invariably resist desegregation until forced to move by legal or other pressures. In several

cases where faculty and student opinion has been openly expressed in favour of desegregation, the boards have refused to alter policies.

In every case where desegregation has been attempted, the teachers and students have accepted the situation, neither protesting the change nor working in support of it. Invariably administrators are worried and fearful, but find that their fears are unjustified as the college community quietly adjusts to the new students.

Desegregation seems to work most smoothly when it is handled in a quiet, matter-of-fact way, with no special emphasis or general preparation for the transition. When widespread consultations and discussions are held with faculty and students, tensions and fears are built up which seem to work against the very purposes of the preparatory discussions. In addition to the over-all conclusion that desegregation is a proven success on southern campuses, several other general statements seem to be justified by the experience of many of the colleges which are leading the way below the Mason-Dixon line.

1. Although the campus community will accept desegregation without overt protest, pressures from outside do constitute a problem to the institutions concerned. Adverse pressure from the legislature and state officials has been a major handicap in Louisiana. In a number of cases communities in which the colleges are located have produced opposition and protest, although such protests have become organized and effective in only two instances. The traditional separation between the college and the community has provided a fortunate buffer for the desegregating institution.

Press handling of desegregation has sometimes caused embarrassment to college officials. Such embarrassment can be caused either by the segregationist press which sensationalizes the news, or by the Negro press, which often over-plays the story from another angle. Things seem to work most smoothly where the press "plays down" desegregation progress.

2. The most significant internal problem of the desegregating college seems to be academic. The Negro students, graduates of segregated high schools and colleges, often have difficulty meeting the academic standards of the formerly white institutions. Although individual Negro students have made outstanding records, the work of many Negro students is below the general average.

The relatively poor records of these Negro students do not seem to be due to any discriminatory treatment or grading on the part of professors. There is much more evidence of special treatment by friendly teachers than of hostility and discrimination.

3. Although formal desegregation has taken place smoothly, there has not been a great deal of integration of Negro students into the main stream of student activity. On most desegregated southern campuses there is but little voluntary contact between white and Negro students. Negro students are not generally involved in extra-curricular student activities. They tend to be involved in YMCA, YWCA, and denominational groups more often than in other student activities.

A large percentage of Negro students in formerly all-white southern colleges are in graduate and professional schools. It is traditionally difficult to involve graduate students in general extra-curricular activities. Many Negro students continue to live in nearby communities, complicating the problem of integration with the perennial problem of the day student. Even where there are considerable numbers of undergraduate Negro students living on campus, however, the problem of non-involvement exists.

Where a small number of Negro students is attending a small college or close-knit professional school within a university, there tends to be more actual integration. Although it does not seem to be the general rule, Negroes have participated in almost every type of campus activity on one southern campus or another. Dr. Johnson has noted cases where Negroes have been elected to such offices as president of the Men's Dormitory Association, president of Women's Dormitories, class orator, etc.

4. The problems that arise when colleges desegregate usually involve the use of peripheral facilities. There are often limitations placed on the use of certain facilities by Negro students. By the end of the first year there is, invariably, completely free use of library, lounges, rest rooms, snack bars, and cafeterias. Segregated or restricted use of dormitory and recreational facilities often continues after a number of years of desegregation. At several colleges where there have been students for some years, dormitory space is denied them, or is segregated. At one university, Negro students have free access to the swimming pool, and regular dormitory space, but are barred from married housing units. Another university has admitted Negroes to married housing, but bars them from the swimming pool. In some cases Negroes participate freely in physical education and recreational activity involving swimming, folk-dancing, etc. At other institutions such participation is limited or non-existent.

There has been virtually no integration in the intimate social sense on southern campuses. The Negro students frequently par-

ticipate in activities of class and honorary groups, and are involved in such semi-official, semi-social activities as class picnics, presidential receptions, etc. In almost no case do they attend college dances or other strictly social types of activities. Negro students are not admitted to social fraternities, of course. No cases have been reported of interracial dating or dancing on predominantly white campuses, nor have any primarily social "incidents" occurred.

Although Negro students generally seem to be very pleased with their educational experiences on desegregating campuses, most Negroes continue to attend predominantly Negro colleges. Many Negro students at "white" colleges are either from the home-town area, or are taking a course of study not available in nearby Negro colleges. Negro students, like white students, to a considerable degree, still continue to go to the institution familiar to their parents. They also prefer schools where they can freely participate in all aspects of campus life.

College desegregation is going forward in the South. This college generation of white college students, while not aggressively seeking the admission of Negro students, accepts them with seeming indifference, without incident or tension. Although there has been no widespread desegregation in "hard core" areas, the evidence indicates that, given a fair chance, college desegregation will work anywhere in the South. It has gone as smoothly in Louisiana as in Kentucky, in isolated instances in Georgia, Alabama and Florida as in Tennessee and North Carolina.

Our southern college students, by practical example, are leading the way towards the solution of many of our area tensions. In ten years hundreds of southern institutions have accomplished this transition with almost incredible ease and success.

This transition process can well be called a "quiet revolution".

Letter to the Editor

To the Editor of The Student World

Dear Sir,

A correspondent has pointed out several inaccuracies in the article on "The Federation, the Ecumenical Movement and the Eastern Churches" which I contributed to *The Student World* No. 1, 1958. These mistakes arose, I'm sorry to say, from my inexcusable reliance on my own memory and failure to check the facts at the sources. As they involve injustice to a particular person, who is also a very old friend of the ecumenical movement and of the Federation, I would be grateful if you would print these corrections in your next issue:

(i) page 21 first paragraph. Dr. Nicolas Zernov, then secretary of the Russian Student Christian Movement, made the suggestion for the first Anglo-Orthodox student conference, and Miss Zoe Fairfield and Miss Amy Buller (Anglicans) organized the British end.

(ii) later in the same paragraph, a misleading impression is given by the reference to "Orthodox and Lutheran fellowships...in Scandinavia". There are branches of the Fellowship of St. Alban and St. Sergius in Denmark and Sweden, and the membership of these branches consists of Anglicans, Orthodox, and Lutherans.

(iii) page 22 middle. It was Dr. Zernov who first put forward the suggestion that services of Holy Communion according to different traditions should be included in the program of the first World Conference of Christian Youth. Professor Zander was subsequently a warm advocate of this plan.

I apologize to your readers and to Dr. Zernov for these errors, and hope that they can now be remedied.

Yours faithfully,
FRANCIS HOUSE.

MIDDLE EAST TRAVEL DIARY

T. V. PHILIP

I left Geneva on November 16, 1957, just after the Officers meeting in Sanary, for a trip which took five months.

Greece — a land of ancient culture and religious life

My first stop was in Athens. I was met at the airport by Nick Nissiotis, known to many in the Federation, and some members of the Student Christian Movement in Greece. The next day was Sunday, and Nick took me to one of the Greek Orthodox churches to attend the liturgy. St. Chrysostom's liturgy was used, and as I am accustomed to St. James' liturgy, which is not very different, I could understand something of what was going on, in spite of my language difficulty. The Greek Church celebrates St. James' liturgy three or four times a year, on special occasions. It is rather difficult to describe in words the beauty of the Orthodox service. Liturgy is a drama. It is a corporate act by the clergy and laity together, in which the whole life of Christ is re-enacted. Unlike the Western churches, those in the East give the laity a prominent place in their liturgy, and I have heard laymen preaching from Orthodox pulpits. In the service, the faithful experience the reality of the heavenly places, where Christ is seated on the right hand of God the Father. During times of persecution and difficulties, the life and mission of the Church was kept alive by the gathering together of the faithful at the Lord's table.

I had the occasion to visit various churches and attend worship, both in Athens and Salonica. I was present at a special service for the students of Athens University, and at a consecration service where His Beatitude the Archbishop of Greece consecrated a Bishop for Athens, assisted by seven Metropolitans, including Metropolitan James of Melita. Again it is very difficult to describe the beauty and splendour of the consecration service, and the thrill of meeting the Bishops of Salonica, of Patmos, of Corinth, of Philippi, those very ancient Christian dioceses. We are reminded that the history and tradition of the Christian Church go back to the "Word Incarnate".

The churches of Greece are of special interest to a traveller there. Many are very ancient and are dedicated to various saints.

While I was visiting some churches in Salonica with a member of the Student Christian Movement, he said to me, "Let us visit St. Demetrious. He is on the other side of the street." To the Orthodox, the saints of the Church are not dead; they are living persons, still active in the life of the faithful and of the Church.

While in Salonica I also had an opportunity to visit Mount Athos, whose ancient monasteries date from the tenth century. There are about twenty of them, and the spiritual centre which they form had, and continues to have even today, a very considerable influence in the life of the Church. The monks treated me very kindly, and though it was a time of fasting for them, I was fed very well! They spend their time in prayer and contemplation, in communion with God, and intercession for the Church and the world. It is true that Christianity is not an "other-worldly" religion; Christians are called to be in the world, and to be thoroughly immersed in the human struggle. But at the same time they must keep a distance from the things of this world, and they await a City which is yet to come. The Church must never accept the world as if there were nothing beyond it. She is held by a life which is beyond the present order of things, and her great ministry in the world is the ministry of priesthood, of intercession for and on behalf of the world. Life in the monastery is not for the monks a way of escape from Christian obedience in this world, but the fulfilment of an essential ministry of the Church in the world — that of intercession. Their life is also an example and a guide to all Christians, showing that the Christian life follows the way of the cross, and that the true nature of the Christian vocation is that of priesthood. The Church always needs people with a special vocation, like that of the monks on Mount Athos, to remind her of this aspect of her life.

Salonica (Thessalonica) is the capital of Macedonia, the northernmost province of Greece, a region remarkable for its natural beauty and historic monuments. Macedonia was the realm of King Alexander who, in the fourth century B. C., united all the Hellenistic world, extending his empire to Egypt and Persia, and as far as India. Salonica and its neighbouring cities are also very closely associated with the early period of the Church's history. Philippi, to which one of St. Paul's epistles is addressed, is not far from Salonica, and the whole area is rich in fifth to fifteenth century Byzantine churches, which are famous for their mosaics.

While Greece is geographically part of the European world, I found it different in many ways from other European countries I know. In temperament, manner of thinking, and customs, the

Greeks are Eastern. Greece, a mountainous country whose economy is largely agricultural, has a population of about eight million. The country is both ancient and modern, old and young. Athens is a modern city, but nearby are the remains of the ancient city and its civilization — the ruins of the Acropolis, the Parthenon, the temple of Zeus, the theatre of Dionysius, the market place, and Mars Hill where St. Paul preached the Gospel.

The Greek Orthodox Church suffered greatly during four hundred years of Turkish rule, and is now actively engaged in building up her life and witness. During the communist troubles, many people were uprooted from their villages, and the Church had to spend all her energy caring for the poor, helping the orphans, and in other forms of social work. Now there is a new vigour and a renewal in the life of the Church, in which the Youth and Student Movements are playing an important part.

The Student Christian Movements of Greece

Athens and Salonica are the two important university centres in Greece. The University of Athens has an enrolment of about ten thousand and Salonica about five thousand, including students from many different parts of the world. About fifty Orthodox students from the United States are studying in the faculty of theology of Athens University. There are two organized Student Christian Movements: the Student Christian Union, and the Student Christian Association. Cordial relations exist between these two organizations, and they are related to the WSCF through a Coordinating Committee which is an Associated Movement of the Federation. What struck me most about these Movements was not the number of members or the variety of activities, but their spiritual depth and vitality.

The Student Christian Union. The SCU is one of the associations of a corporation called St. Paul's Cooperating Christian Corporation of Greece. This corporation also includes the Zoë Brotherhood of Theologians, St. Paul's Missionary Association, Christian Union of Professional Men, Christian Union of Educators, Christian Union of Working Youth, Pan-Hellenic Union for Christian Parents, etc.

Behind all these associations stands the initiative and leadership of the Zoë Brotherhood, organized in 1907 by Archimandrite Usebius Matthopoulous. Its main purpose is to work for the renewal of the Church. It is not officially sponsored by the Church, but works in cooperation with, and within the life of, the Church. At present

the Brotherhood has a membership of about one hundred and forty, about forty priests and the rest laymen. Almost all are theologians. Many of the priests work in the provinces as preachers, youth leaders, assistants to bishops, etc., and the lay members work in various professions. All engage in various Christian activities—school work, Student and Youth Movements, and Sunday school work. Those who are in Athens live together in their Brotherhood building. This is not in any sense a monastic order, though it has some of the characteristics. Members have to take three vows: celibacy, poverty, and humility. One can leave the Brotherhood at any time. The Brotherhood publishes a weekly called *Zoë*, with a circulation of about 150,000. In addition, they have a school magazine which has a circulation of about 170,000. They also publish other literature and books, and have bookshops in the cities and towns.

The Student Christian Union is sponsored by the *Zoë* Brotherhood. The Brotherhood provides the necessary leadership, finance, and building facilities, including two good buildings in Athens where the students can meet for various activities. The SCU is self-supporting (most of the work of the *Zoë* Brotherhood is done on a voluntary basis—workers are not paid but their expenses are met).

About one thousand students are active members of the SCU, but many more attend the meetings. They are organized into groups for first-year students, for intermediates, and for seniors. Women students are also members of the SCU, but they have separate activities. The Union is active in evangelism and social service. It also works in the Church, in the Youth Movement, and the Sunday schools, and provides leaders for the 100,000 members in the Brotherhood school movement. The SCU has a hostel in Athens where about two hundred and fifty students live, and another in Salonica for about one hundred students. It also organizes summer camps and conferences for students. Though the members of the Student Union are not members of the *Zoë* Brotherhood, they are much influenced by its outlook and discipline.

The Student Christian Association. This group, led by Professor Bratsiotis and Nick Nissiotis, was founded by Nick's uncle in 1930. It is part of an organization called the Christian Orthodox Union, and is a spiritual movement within the Orthodox Church, similar to the *Zoë* Brotherhood. It does not insist that its members take vows. Like the *Zoë* Brotherhood, it has various activities: youth and Sunday school work, industrial workers' groups, and also the Student Movement. The SCA has a membership of about four hundred men and women, with groups in various institutions in

Athens. Its program includes Bible study, lectures, discussion groups, common liturgies, excursions, conferences, publications, and social service.

In addition to these two Student Movements, which are part of the Federation, there is an organization called Apostolic Diakonia. This is officially sponsored and directed by the Church, and is the centre of church activities. They publish church books — the Bible, sermons, Sunday school literature, etc. They have a student hostel where about one hundred theological students live, among them students from Greece, Lebanon, Cyprus, Ethiopia, Egypt, France, and the United States. Father Caranicolas, who is one of the leaders, was at the World Conference of Christian Youth at Kottayam, and is much interested in the Federation and the ecumenical movement.

My stay in Greece, although short, was a very enriching experience for me.

Lebanon

My next stop was in Beirut. Margaret Flory, of the Presbyterian U.S.A. Board of Ecumenical Mission, was travelling in the same plane, on her way to India to attend the Triennial Conference of the Student Christian Movements of India, Pakistan, and Ceylon. During my four-day visit in Beirut I met some of the church and student leaders, and visited some of the Christian institutions. Lebanon has a population of about one and a half million, about fifty-five per cent Christian. The largest church is the Maronite (Roman Catholic), followed by the Greek, Armenian, Syrian, and Coptic Orthodox churches. Many Protestant denominations are found here, but the congregations are very small.

Beirut is a cosmopolitan city, to which come students from the countries of West Asia and North Africa. About one million Arabs were left without homes by the division of Palestine in 1948, and they now live in Lebanon and other countries bordering on Israel. The Middle East, like East Asia and Africa, was for a long time exploited by Westerners. The people are poor; the economic situation is bad: not that Lebanon has no natural resources — this is the most important oil-producing area in the world — but they are ruthlessly exploited by others, and the revenue irresponsibly spent by those who collaborate with colonialism. Only recently have things begun to move in a different direction. Now most of the Middle East countries are politically independent. A social, cultural, and religious revolution is in process, and many people are trying to channel this revolution into the way of their own

making. The question is whether this revolution will lead the way to prosperity, peace, and freedom, or betray its social goals and return to the tyranny and oppression of the past. The problem in the Middle East, in one sense, is not that of communism or anti-communism, of pro-West or anti-West, but one of social and economic development, and the desire of the people for unity and participation in the affairs of their own nation and of the world at large.

The American University, the French University (Jesuit College), and the Academy of Lebanon (a state university) are the main institutions of higher education in Lebanon. The American University has about twelve hundred students in several faculties. Though it was started by Christian missions, it is now "non-sectarian" in its outlook, and independent in its management. In addition to these three institutions, there is a college for women, sponsored by the Presbyterian Church U.S.A., which has a student body of about four hundred and fifty.

There is a Student Christian Centre in Beirut sponsored by the Presbyterian U.S.A. Mission Board. Paul Dotson, formerly a student worker in the Philippines, who was at the Kandy Conference and is known to many in the Federation, and Paul Seto are co-directors of the Centre, which houses about thirty-six students. Sixty to seventy students take part in its various programs. On the initiative of the Student Centre, a fellowship of faculty members of the different institutions and denominations has been organized.

The Greek Orthodox Church has its own program for students. The work of the Orthodox Student Movement is under the general direction of the Youth Movement, of which Father Hazim is Chairman, and Father George Khodr is the General Secretary. I was greatly impressed by the warm welcome given me by the Orthodox Student Movement. There are two Orthodox student groups in the American University, one for juniors and one for seniors. In the French University there is a group in each of the faculties of medicine, law, pharmacy, and engineering. There is also a group at the Academy of Lebanon. Both the Orthodox churches and the Evangelical churches work also with high school boys and girls.

I had an opportunity to speak to the student groups in the various institutions, and to discuss with student leaders the Federation concerns. Both students and leaders are very much interested in having more contacts with students in other countries, and with the Federation and the ecumenical movement in general. I left Beirut with the feeling that a strong Student Movement is developing in Lebanon.

Egypt

I stayed for a week in Egypt, spending most of my time in Cairo, with a short visit to Assuit. As usual, my program, which was well arranged by the Coptic Church, the Evangelical churches, and the YWCA, consisted of meetings with various student groups, and church and student leaders. On my arrival in Cairo, I had an opportunity to meet the leaders of the various student groups at a reception at the YWCA. On the same evening I met Father Makary El Souriany, a member of the Central Committee of the WCC and known to many in the ecumenical movement, and also attended a meeting of about three hundred students in Giza. Most of the student groups in Cairo are Coptic, and their membership varies from forty to three hundred. They were organized recently as part of the Youth Movement of the Coptic Church and are very active. I was able to meet some of these groups, and was much impressed by their vitality. About fifteen hundred students are actively involved in them. The Youth Movement is sponsored and directed by the Sunday School Association of the Coptic Church. Like the Zoë movement and the Orthodox Union in Greece, and the Youth Movement of the Greek Orthodox Church in Lebanon, the Sunday School Association is very active in the life of the church, and is an instrument for the renewal of its life and mission. In Cairo the Sunday School Association has two hostels for girls and three for boys, and it is building a new hostel near Cairo University which will accommodate about two hundred students. I was told that student groups similar to those in Cairo also exist in Alexandria, but I was unable to meet them due to lack of time.

In addition to the Coptic Youth Movement, there is also the work of the Evangelical churches, and of the YWCA and YMCA. The girl students at the university meet at the YWCA for various activities. There is a small student Christian group at the American University at Cairo which I visited. I was very much impressed by the cordial relationship existing among the various denominations and youth movements.

I felt at home in Cairo, especially in the Coptic Church. There was a period in the early history of the Coptic Church and of the Mar Thoma Church of India, to which I belong, when they had close contacts with each other. This tradition persists in both India and Egypt, and in fact is taught in the Sunday schools of the Coptic Church. I was happy to find in Egypt an interest in re-establishing these contacts.

The Sudan

The Sudan, once a Christian country, is now Muslim. The Roman Catholic Church, the Coptic Orthodox Church, the Anglican Church, and the various Protestant groups are all small and concentrated mainly in Khartoum and south Sudan. I was also grateful for the opportunity to meet the Archbishop of the Coptic Church in the Sudan, and to learn of his interest in the ecumenical movement.

Archdeacon Martin of the Anglican Church and Professor Hunt of the university were very helpful during my short stay in Khartoum. The University of Khartoum is small, with about six hundred students. It was formerly part of the University of London, and has only recently become independent. The faculty members are mostly from Europe. There are only about fifty Christian students in the university (including Roman Catholics, Orthodox, and Protestants). They have a group called the Christian Cultural Association which meets every week. Since I was there during vacation time, I could not meet with the students, but I learned about the group from Professor Hunt, who is in close touch with it, and who also expressed his willingness to keep in contact with the WSCF.

In addition to this university group, there are also the Youth Movements of the Coptic Church and of the Presbyterian Church. The former, like the Sunday School Association in Egypt, is very active in the life of the Church. The American United Presbyterian Church has just started a small youth centre in Khartoum.

Ethiopia — the land of the Lion of Judah

According to the story, the Queen of Sheba had a son by King Solomon, and the ancestry of the royal house of Ethiopia is traced to him. Addis Ababa is a beautiful city, and coming from the Sudan, I found the climate most pleasant. The population of Ethiopia is estimated at fifteen million. The Emperor is very able, and has initiated many programs to build up the country, and wherever I went both foreigners and Ethiopians spoke very highly of him. The country is just beginning to develop a parliamentary form of government. The educational system is also only beginning to progress; it was not until recently that schools were opened in the different provinces with teachers from various countries. There are about three hundred Indian teachers, some of whom were invited by the Emperor during a visit to India to come to work in Ethiopian schools. University College in Addis Ababa was started by the

state, but is managed by the Roman Catholic Jesuits. It is very small with about three hundred students.

Christianity came to Ethiopia in the fourth century, and until a few years ago the Ethiopian Church was part of the Coptic Church under the Patriarch of Egypt. Now it is independent but has spiritual fellowship with the Coptic Church in Egypt. Ethiopia is considered a Christian country, although there is a large Muslim population. The majority of the Christians are of the Coptic faith, with a few Roman Catholics and Protestants. Because there is religious freedom, a variety of Western missionary groups are found in Ethiopia: Roman Catholic, Lutheran, Presbyterian, and many sectarian groups.

The Ethiopian Church is large and exerts great influence. It faces one serious problem: the lack of enough well-trained and educated clergy. Therefore the most important development in the life of the Ethiopian Church today is the new theological seminary which is being built in Addis Ababa. Dr. K. M. Simon of India, who helped to organize the World Conference of Christian Youth at Kottayam, is its Director.

There are Orthodox youth organizations in almost all the schools in Addis Ababa, and they are also being organized in the provinces. The group in Addis Ababa meets regularly. Dr. K. M. Simon and Mr. Paul Verghese, formerly on the staff of the SCM of India and now a member of the private secretariat of the Emperor of Ethiopia, are giving leadership to the Youth Movement. When I was there, we had a youth meeting at the theological school, attended by about two hundred and fifty young people, mostly students. The presence of the three bishops of the Ethiopian Church was a blessing to the meeting. I also had an opportunity to meet some of the leaders of the Youth Movement and of the Church. I was very happy to find a new concern among young people for the life of the Church. A group of educated Christian young men in Addis Ababa, under the leadership of Dr. Simon, has formed a club in Addis Ababa, and is now planning to buy a small building for its activities.

After my stay in Addis Ababa, Dr. Simon and I left for Ghana to attend the Assembly of the International Missionary Council.

[Latin American Travel Diary describing the second half of the journey, will be published in the next issue of The Student World.]

BOOK REVIEWS

THE BIBLE, THE CHURCH, THE STUDENT CHRISTIAN MOVEMENT, by Harvey Cox. USCC series. 31 pp. 25c.

In this short pamphlet the author makes a searching review of the present status of the Bible in the Church and the SCM in America. His diagnosis is alarming but correct and should make us Christians come to our senses! It is extremely good, as it paints the college situation exactly as it is, and forces one to meet the real average student and the local SCM (Mr. Cox uses this term to cover "the whole student Christian enterprise" irrespective of organizations).

The main purpose of this booklet is to make us aware that in view of the general biblical illiteracy coupled with what he describes as an "idolatrous odor of sanctity" which surrounds the Bible, something drastic must be done if we are to bring students and others to see again the relevance of the Bible for their lives and our society today. Bible study groups are not enough; far from that, they cater only for a few and are regarded as a *special* concern or program, which again removes the Bible from the *central* place it should occupy as the nerve-centre of cabinet meetings as well as others! "Our need is not for 'more of the same' (Bible study groups) but for a multiplication of *different* approaches to a rediscovery of the Bible."

The value of this pamphlet is that it is not content with describing the ills of a church and an SCM divorced from the biblical tradition; it makes positive suggestions as to what should and could be done locally, nationally, and ecumenically. I believe that these indications should be considered quite seriously. They are in no way an easy recipe for success; there is no such thing. Indeed they will require hard work, skill, imagination, and as the author says himself, an unswerving faithfulness to the God who speaks through the Bible. But I am convinced, like Mr. Cox, that to bring the Bible back into the very core of the life of the SCM requires from us an adventurous enterprise that will launch into all sorts of fields. I know only too well — from having worked at them for years! — that Bible study groups are not doing more than scratching the

surface of the present problem (even if they are all-significant for the lives of some of their participants!). I hope that the USCC pamphlet will be very widely studied and discussed. It is only, and such is its purpose, a starting point. The few suggestions it contains should encourage more, start the ball rolling, and I hope encourage already a few experiments. I cannot say how much I welcome this effort to lead us away from the beaten track, and I hope that many other SCMs around the world will take it up. Although much of it is typically American, as it happily deals with a concrete situation and does not content itself with vague generalizations, the basic issue and the basic approach are relevant in many other situations. Do read this pamphlet. Maybe you will disapprove, but then face up to your own task with as much spirit of adventure and concern for the local situation and ordinary students!

MARIE-JEANNE COLEMAN.

TOWARD A CHRISTIAN PHILOSOPHY OF HIGHER EDUCATION. Editor John P. von Gruening. The Westminster Press, Philadelphia. 181 pp.

THE CHRISTIAN IDEA OF EDUCATION. Editor, Edmund Fuller. Yale University Press, New Haven. 265 pp.

Out of two symposia involving about twenty college and university professors and administrators, together with theologians interested in education, have come these two volumes. To add to the multiplicity, the Jamestown symposium was a mid-western Protestant gathering at a Protestant college; whereas the Fuller volume came out of discussions by Protestant, Roman Catholic, and Orthodox at a Protestant academy in New England.

The various variations are stressed here in order to accent the surprising recurrence of dominant concerns common to almost all participants in both symposia. Neither the two volumes nor either one presents "as a single integrated study the substance of the principal speakers" (as affirmed by editor von Gruening). This is too much to expect from any group of thinkers working independently. Nevertheless, in both volumes there is agreement on the prime need: the development of a Christian philosophy of education. The Jamestown volume, under a more modest title (*Toward a Philosophy*) perhaps comes closer to such an outline than is found under the more affirmative title (*The Christian Idea*). The need they equally stress, lest, as Trueblood says, we give away in wanton waste the Christian colleges which came about at a great cost.

There is repeated emphasis in both volumes on what is regarded as the central problem: fragmentation of the world of knowledge and the positive task of intellectual and personal integration, deepened for the Christian college because of its social need of discerning and teaching effectively the relevance of Christian faith to the intellectual enterprise. Protestants from a number of denominations, together with Roman Catholics and Orthodox like Maritain and Florovsky, all seek in some way to "contribute markedly to a better integration and a clearer direction of Christian education".

The corollary question is: how are the pluri-verse of fragmented knowledge and the frequent irrelevance of Christian faith to learning to be approached? The approach in both volumes is at least two-fold: (1) through more vigorously reflective and penetrating grasp of teachable substance, and (2) through "atmosphere", as one called it. Kenneth Brown, who once wrote *Not Minds Alone*, significantly stated the view in the first emphasis: "It requires the scholarly mastery of selected areas of a great heritage and in addition an intellectual and an appreciative grasp of religious truth in a way that makes them an integral unity. I have come to believe that if by religious perspectives we mean something quite apart from the subject matter of teaching, then we are dealing with a hypocrisy that is dangerous in education." The conviction that there is in principle a unity of truth, however poorly achieved, is the root for the emphasis of many speakers on the teaching-learning realm of teachable-learnable substance as the prime locus of educational integration.

Nowhere does the fatal doctrine of education-plus appear as the recommended approach, for this leaves the basic relational problem untouched. The second main approach (atmosphere, climate, etc.) as presented in the two volumes does not deny the task of intellectual integration (nor does the first emphasis deny the importance of climate), but it more consciously draws a larger circle in order to point out the importance of "hints" and "tone" in and out of class and the role of extra-class discussion, of general expectation, and of worship in achieving wholeness and relatedness. If integration is one clue-term in both volumes, community or the recovery of the college as a teaching-learning-worshipping community is another.

Many problems are posed and treated, but underneath them all lie two convictions: the unity of truth and the respect-worthiness of the intellectual disciplines. Christian faith illumines the work of the scholar and thereby criticizes and complements. The two sharp notes of warning amid this agreement come from Pollard

and from Florovsky. Pollard sees little value in a curricular approach. The hope, he maintains, is in the New Renaissance, which he discerns now in embryo. This must grow from within men and within faculties: "a kind of major transformation of individual spirits which spreads mysteriously like an infection... There is a heady sense of power and an exhilaration about it which cannot in any way be forced, or promoted, or planned." Florovsky sees a special problem for Protestants in what he claims to be their philosophy of culture, a view which either repudiates culture (and therefore education) or sees time and culture as an arena for character development. His comments are valuable as challenges to the scarcity of Protestant philosophy of culture. His own misunderstanding is epitomized by his deeply inadequate characterization of the meaning of the Christian doctrine of vocation. The almost invariably corrupted understanding of vocation as expressed in both volumes by Protestants, however, gives Florovsky an empirical hook on which to hang his dim views of the very possibility of a positive Protestant philosophy of culture and education.

This reviewer may seem to suggest greater commonalty of concern and expression than really are present in either volume or in both of them together. Most symposia are like Joseph's coat. There certainly are other themes in the two books. But they enrich and symphonize the treatment of the main points to which the symposiasts were mainly sensitive. These themes are translated into the relational question and approaches to meeting it.

Even though the titles, *A Philosophy* and *The Idea*, are not fulfilled, the treatment of the clustered themes is like a carrot dangling before a horse. And this has great value for those involved in Christian education. Immersed in our culture, we may be unconscious of the very questions which need to be asked. Our great need is for books like these two. Through them we may be shaken in our unconsciousness. We may hear and, if not be converted, at least be led to seek more rigorously and painfully for a Christian philosophy of education, for the Christian idea of education and ways to actualize it.

HOWARD V. HONG.

THE PROTESTANT MINISTRY, by Daniel T. Jenkins. Faber and Faber, London, 1958. 194 pages. 12s. 6d.

The history, nature, and work of the Protestant ministry is receiving generous attention in recent writings. This is related no doubt, in large part, to the influence of the ecumenical movement as a movement of rediscovery of the Church. But it is also due

to the renewed emphasis upon the laity of the Church and hence the role of the minister with respect to the laity. This book represents an additional and valuable discussion of the subject. It supersedes the author's earlier book on *The Gift of Ministry*, the last half of the book being a revised presentation of a portion of this earlier book.

The first half of this book is new material, challenging the Protestant ministry to conceive itself within the context of the ecumenical movement and some main lines of concern in that movement, in contemporary theological discussions, and in specific reference to the Reformed tradition. He presents the assertion that the ministry is both "the hope and the despair" of the ecumenical movement, capable either of carrying forward its purposes or becoming a chief obstacle in the way. The ministry is a central issue because the minister is, in Jenkins' words, "the steward of the Church's catholicity" within a particular church, having always to help it free itself of the drag of sectarian limitations. However, the ministry is not central in that the primary human reality in the Church is not the minister but the congregation, the common life of the people of God. Thus, the laity is to be served by the minister, this being the ministry of the Church.

Contrary to some prevailing views of the implications which result from this increasingly familiar emphasis, Mr. Jenkins calls for a recognition of the proper professional character of the ministry. He calls, as well, for a renewal of the confidence of the ministry that the Gospel can be communicated, not because we have or can devise the right means of communication, but because Christ himself addresses "the fundamental humanity" of all of us.

One of the most interesting and important sections of the book deals with the problem of how Protestantism, particularly as represented by the Reformed tradition, should respond to the claims on behalf of "the historic episcopate" and the invitation the Anglican Communion has given to other churches to "take episcopacy into their system". The claims which suggest that by the episcopate the ministry becomes universal, or that it is made secure in apostolic succession, or that it gives proper place to pastoral oversight (episkope) are all well set forth, and each is countered by a Protestant response. The lines of the conversations on "relations between Anglican and Presbyterian churches" are well traced, and the author's views on the discussions are clearly expressed. It is to be hoped that what is written here will give rise to a more general interest in the issue over episcopacy, an issue which is of importance to the ecumenical movement as a whole.

The last half of the book, based upon his earlier writing, gives attention to the ministry, not within the setting of the Church or society but with reference to the inner life of the minister himself. Here there are many illuminating insights into the ministry as it is borne by men of faith and of "humanity". Whereas it was true that, in *The Gift of Ministry*, this section drew more attention than the rest of what he wrote, it may well be that in this book the interest will attach itself more readily to the first section. Perhaps this is itself evidence of the challenge and inspiration which the ecumenical movement represents.

J. EDWARD DIRKS.

THE PROBLEM OF HISTORY IN MARK, by James M. Robinson. Studies in Biblical Theology No. 21. SCM Press, London. 8s.

Not being a New Testament scholar myself, it is impossible for me to give a fair appreciation of this work from a scholarly point of view. Rather I shall do it from the standpoint of a theologically educated Christian who has done some reading in New Testament exegesis and always welcomes new insights to help sound interpretation in teaching and preaching. The present book does, to my mind, offer such help as it leads one through the labyrinth of different interpretations with a very clear and fairly simple line. It also has the advantage of showing the Gospel of Mark as a coherent unity.

The author follows what he calls "the contemporary trend: Mark as a theologically understood history", and according to him the key to such interpretation is eschatological.

In Chapter I we find a rapid indication of the author's theories about "history in the interpretation of Mark" from the nineteenth century on. The size and the nature of the book do not allow him to do much more than mention the roads which he discusses as misleading. The result is a bit frustrating for the reader who may, like myself, know just enough to recognize the signposts thus indicated, but not enough to decide whether Mr. Robinson has as strong a case for his own choice as he seems to think. I find it especially difficult because my own theological presuppositions incline me very much in his favour.

In Chapter II we come to grips with the Gospel itself. There Mr. Robinson develops the thesis which he so clearly summed up at the end of that section:

This survey of the Marcan material *has made it clear*¹ that Mark sees the history of Jesus from an eschatological perspective. For Mark the driving force in history is the divine power of the end of time, operative already in the history of Jesus, propelling the whole course of history towards its ultimate destiny. Mark can designate this divine reality in history as the Spirit which cast Jesus into the wilderness to be tempted by Satan, and as the "authority" or eschatological "power" with which Jesus carried on this struggle against the demons, disease, and the Jewish authorities. The effect of this divine reality is Jesus' ability to maintain the struggle without attempting to break it off: on the road to Jerusalem, in Gethsemane, at the trial, and on the cross. This divine reality in history is the basis for both the doctrinal and the ethical correction of the disciples, and is the norm by which their conduct is evaluated. The history which Mark selects to record is presented in its unity as the eschatological action of God, prepared by John the Baptist, inaugurated at the baptism and temptation, carried on through the struggle with various forms of evil, until in his death Jesus has experienced the ultimate of historical involvement and of diabolic antagonism. In the resurrection the force of evil is conclusively broken and the power of God's reign is established in history. It is in this way that Mark understands Jesus' history².

My feeling is that the author's treatment of the various points summed up in the quotation above is uneven. He does establish quite thoroughly his interpretations of John the Baptist, temptation, exorcisms, cures and teachings of Jesus, but does not even stop at the resurrection, for instance, to substantiate his assertion (with which I have no quarrel!) that "in it the force of evil is conclusively broken..." He has told us that he finds a mythical interpretation unsatisfactory, and it would indeed run contrary to his emphasis on history, but I still would like at least some words on as crucial an issue as that. I have also put several question marks in the margins where I felt that the conclusions arrived at were either a *non-sequitur* (at least to me!) or could hardly be introduced by a mere "therefore" or "it is now clear"—the very frequency of those expressions has bothered me to the point of raising doubts in my mind where I would have normally been inclined to agree. It may be essentially a matter of style, and again, caused by the necessity to be brief (the book is 85 pages long), but I would feel safer had a less categorical language been used, such as "I suggest", or "it appears therefore", or "this seems to indicate", etc.

¹ My italics. — ² pp. 52-53.

The same reservation would apply to the very interesting third chapter in which Mark's understanding of the meaning of the history which he lived, namely after A.D. 30, is discussed. In it faith and the nature of the community of the Church are very ably described from the eschatological standpoint commanding the whole work.

In concluding I want to make it quite clear that the questions and criticisms I have raised above are a sign of the interest with which I have read this book. It combines a very wide background of scholarship and innumerable references to which the keen student may turn, with a clear style, making the reading of it an easy and enjoyable task. It also, and above all, presents what I believe to be a basically sound and very helpful approach to the interpretation of the Gospel of Mark. I do hope that it will be widely read and circulated.

MARIE-JEANNE COLEMAN.